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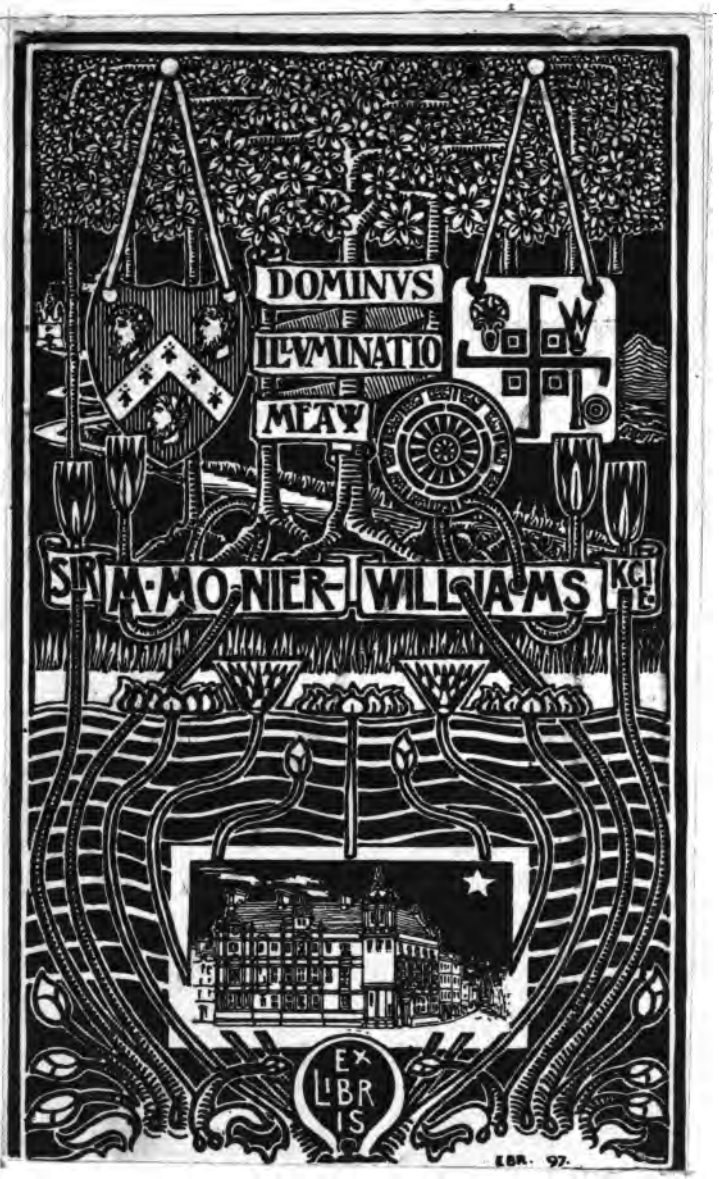
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THE ELEMENTS OF THE DEVANĀGARI CHARACTER.

Pl. I.

NUMERICAL FIGURES.

Sir C. Wilkins scrip.t

G. Barclay sculp.t

W. H. Allen & Co. London.

A

GRAMMAR

OF

THE HINDŪSTĀNĪ LANGUAGE,

IN THE

ORIENTAL AND ROMAN CHARACTER,

WITH

NUMEROUS COPPER-PLATE ILLUSTRATIONS OF THE PERSIAN AND DEVANĀGARĪ SYSTEMS OF ALPHABETIC WRITING.

TO WHICH IS ADDED,

A Copious Selection of Easy Extracts for Reading,

IN THE

PERSI-ARABIC & DEVANĀGARĪ CHARACTERS,

FORMING A COMPLETE INTRODUCTION TO THE BAGH-O-BAHAR;

TOGETHER WITH

A VOCABULARY, AND EXPLANATORY NOTES.

BY DUNCAN FORBES, A.M.,

Member of the Royal Asiatic Society of Great Britain and Ireland; Member of the Asiatic Society of Paris; and Professor of Oriental Languages and Literature in King's College, London.

"He that travelleth into a country before he hath an entrance into the Language, goeth to school, and not to travel."—Bacon.

LONDON:

WM. H. ALLEN & CO.,

BOOKSELLERS TO THE HONOURABLE EAST-INDIA COMPANY,

7, LEADENHALL STREET.

1846.

Printed by J. & H. COX, Brothers, 74 & 75, Great Queen Street,
Lincoln's-Inn Fields.

TO

JAMES WEIR HOGG, ESQ., M.P., CHAIRMAN,

HENRY ST. GEORGE TUCKER, ESQ., DEPUTY CHAIRMAN,

AND

THE DIRECTORS,

OF

The Honourable the East-India Company,

THE FOLLOWING WORK,

INTENDED

TO FACILITATE THE ACQUISITION OF THE HINDUSTANI LANGUAGE,

IS

RESPECTFULLY DEDICATED,

BY THEIR MOST OBEDIENT

AND FAITHFUL SERVANT,

DUNCAN FORBES.

London, 20th April, 1846.

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*

PREFACE.

THE following work has been compiled with a view to enable every one proceeding to India to acquire a fair knowledge of the most useful and most extensively spoken language of that country. Of late years, a new æra may be said to have commenced with regard to the study of the Hindustani language; it being now imperative on every junior officer in the Company's service, to pass an examination in that language before he can be deemed qualified to command a troop, or to hold any staff appointment.

Such being the case, it is desirable that every facility should be afforded to young men destined for India to acquire at least an elementary knowledge of Hindustani in this country, so as to be able to prosecute the study during the voyage. That many of those who go out, do not, before their departure, study a language of so much importance to them in after-life, is to be mainly attributed to the very high price hitherto exacted for elementary books. That books of a reasonable price are in demand is readily proved by the fact that the publishers of this volume have, within the last two years, disposed of not fewer than five hundred copies of *Arnot's Hindustani Grammar, with Extracts for reading and a Vocabulary*, edited by me, and sold at the moderate sum of half a guinea. During the last six months, the same publishers have disposed of five hundred copies of my little work entitled the *Hindustani Manual*. These facts clearly

prove that the public are far from indifferent on the score of studying the language.

Mr. Arnot's Grammar being out of print, it became a question whether to publish a new edition of it, with notes and additions, or to compose an entirely new work. For many reasons, I have preferred the latter alternative, as I should thus have an opportunity of treating the subject in that manner which an experience of twenty years has led me to consider as the best. I have made it my endeavour, therefore, to comprise within a volume of moderate size and price, more explicit and copious information on the grammatical principles of the language than what is found in any work, large or small, yet published. From not introducing any thing but what is really important,—from having entirely omitted whatever seemed of no value to the learner,—and by bestowing but brief notice upon all such subjects as are plain and self-evident, as forming constituent parts of our own and other European languages, I have reason to trust that I have not been altogether unsuccessful in my design.

The first section treats rather fully of the elementary sounds of the language, and of all that is requisite for reading and pronouncing correctly. The next three sections treat of the parts of speech, to the defining and explaining of which I have strictly confined myself. I have carefully avoided mixing up the syntax of the language with that part of the work which is and ought to be purely etymological. The mode of jumbling the syntax with the etymology, which prevails in most grammars, I have always looked upon as highly preposterous. It is utterly absurd to embarrass the student with a rule of syntax, at a stage of his progress where he probably does not know a dozen words of the language.

In the first four sections (up to p. 91), I have generally accompanied every Hindustani word and phrase with the pronunciation in Roman characters, in order that the learner might not be delayed too long in acquiring the essential elements of the grammar, and also to guard against his contracting a vicious mode of pronunciation. When he has made himself acquainted with what is technically called the accidence, that is, the declension of the nouns and pronouns, and the conjugation of the verbs, he may, after a few verbal instructions respecting the arrangement of words, proceed to read and translate a few pages of the Selections, by the aid of the Vocabulary. This done, he may read over the Grammar carefully from the beginning, for in fact the Grammar and Selections mutually assist each other.

Section V. (from p. 92 to 135) treats of the Syntax of the language. This is a portion of the work, in which, if I do not greatly mistake, I have made many improvements. I have been particularly careful in explaining those peculiarities of the language in the use of which I have observed learners most apt to err, when trying to translate English into Hindustani. I have also, in several instances, ventured to differ from all my predecessors on certain important points, which of course I have justified by an appeal to the language itself.

In the sixth and last section, I have given a concise account of the Devanāgarī alphabet, together with an explanation of the various plates accompanying the work. The perusal of the plates will initiate the student into the mysteries of the manuscript character, which is much used in India, both in lithographed and printed works, to say nothing of numerous productions which still remain in manuscript. When the learner

is well grounded in the *Naskhi*, or printed character, he should, as an exercise, endeavour to write out the same in the *Ta'līḳ*, or written character. When he has attained some facility in writing the latter, he will find it a very profitable exercise to transcribe the various phrases, &c. in the *Hindustani Manual*, from the Roman character into choice *Ta'līḳ*, and at the same time commit them to memory, as directed in the preface to that small work.

In the compilation of this volume, my greatest obligations are due to the works of the late Dr. Gilchrist, whose fame, as the restorer and prime cultivator of the Hindustani language, will last, as his friend Mīr Amman has it, "while the Ganga and Jamuna flow downwards." I have also availed myself of the Grammars of the Rev. Mr. Yeates, of Calcutta, and of Muhammad Ibrāhīm, of Bombay. Last, but not least, the valuable little Grammar by my friend Dr. Ballantyne, of Benares, served me as a regular index of all that was useful in the language. The Grammar by the late Mr. Arnot, though intended for the groundwork of the present, I found to be too concise in general to answer my purpose. From all these I cheerfully acknowledge to have procured materials, but the design and structure, and much that is new and original in the work, I claim as my own.

An elementary grammar of a language is incomplete without a certain portion of easy extracts, accompanied by a suitable vocabulary, and occasional notes explanatory of any obscure or idiomatic phrases that may occur in the text. This is the more essential in a grammar of the Hindustani, because the *characters* and *words*, being totally different from our own, it is necessary, though it may sound strange, *to learn the language*

to a certain extent before the grammar *can* be perused to any advantage. As to the use of translations and other fallacious aids, such as giving the English of each word as it occurs at the bottom of the page or elsewhere, it is a method deservedly scouted by all good teachers. On the other hand, to put a large dictionary in the hands of a beginner, is equally useless; it is asking of him to perform a difficult work, with an instrument so unwieldy as to be beyond his strength.

In order to remedy these inconveniences, I have appended to this Grammar a selection of easy compositions for reading, commencing with short sentences. The words occurring in the extracts in the Persi-Arabic character, as far as page 30, together with all the words in the Hindī extracts, will be found in the Vocabulary, at the end of which I have added a few notes explanatory of difficult passages or peculiarities of the language, with references to the page and paragraph of the Grammar where further information may be obtained.

The extracts from page 30 to the end (p. 64), are taken from the *Khirad Afroz*, the style of which is generally considered to be easy and graceful. All the words occurring in these will be found in my vocabulary appended to the *Bāgh o Bahār*, to which these Selections form an introduction. The two works together make up a complete course of reading, sufficient for qualifying any one to pass the required examination in this department.

In the extracts from the *Khirad Afroz*, I have left off the use of the *jazm* ْ, except in very rare instances, in order that the student may gradually learn to read without it; and in like manner the *virāma* ् is omitted in the last five or six stories

of the Hindī extracts. I have been careful, throughout, to give the essential short vowels, convinced that without them the most attentive learner will be apt to commit mistakes in pronunciation. I have also inserted a rigid system of punctuation, the same as I should have done in the editing of a Latin Classic. There may be a few individuals so thoroughly wedded to what is foolish or defective, merely because it is old, as to feel shocked at this innovation. They will triumphantly ask, what is the use of punctuation, when the natives have none in their manuscripts? I answer,—the use is, simply to facilitate, for beginners, the acquisition of a knowledge of the language. When that is once attained, they will find no difficulty in reading native works, though utterly void, not only of punctuation but of vowel-points and other diacritical marks. This is merely a question of time; four hundred years ago we had no *stops* for our books in Europe, and the excellent monks who had the management of these matters went on complacently without them. But after all, it was found that stops were an improvement, and so they are admitted to be even in the East. Almost all the books printed in India since the beginning of the present century have punctuation; and those who would make beginners attempt to translate from a strange language in a strange character, without the least clue to the beginning or end of the sentences, seem to have a marvellous love for the absurd. All Oriental as well as European books ought to have stops; the omission is a mere cloak for the idleness or ignorance of the editor.

Having repeatedly in the course of this work alluded to the *Bāgh o Bahār*, it may not be amiss here to draw the reader's

attention to the importance of that entertaining and useful work. The following is a copy of the latest regulations by the Indian Government respecting the

TEST IN HINDUSTANI EXAMINATIONS.

"*Fort William, May* 31, 1844.—The following test having been fixed for the Hindustani examination of military officers prescribed in G. O. of 9th January, 1837, the same is published in General Orders for the information of the army:—

"Candidates shall be required to read and translate correctly, the *Bāgh o Bahār* and the *Baitāl Pachīsī*, the former in the Persian and the latter in the Devanāgarī character; and further, to make an intelligible and accurate written translation into Hindustani, of an English passage in an easy narrative style; this translation to be written in a legible hand in both the Persian and Devanāgarī characters.

"A colloquial knowledge of Hindustani being deemed an object of primary importance, the proficiency of a candidate will be tested on that point before the grant to him of a certificate of competency by the examiners."

D. F.

58, BURTON CRESCENT,
April, 1846.

CORRECTIONS.

In the Grammar.

Page 52 line 23 for *shartiya* read *shartiya*

— 56 last line but one, — *mariye* — *māriye.*

Extracts in the Persian Character.

Page 1 last line, for جُوب read خُوب

— 28 line 15 — هي — هِي

Devanāgarī Character.

Page 1 line 1 for मोचो read मोची

— 12 — 6 — नहों — नहीं

— 16 — 3 — यहो — यही

1

ا ب ج د ذ ر ز س ش ص ط ع ف

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جق جک جل جم جن جو جه جهه جلا جی جی

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4

ساسپت سبح شد سرس شس سض سط سع سف

سق سک سل سم سن سو سه سھ سلا سی سے

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صاصت صبح صد صر صس صش صض صط صع صف

صق صک صل صم صن صو صه صھ صلا صی صے

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طاطت طبح طد طر طس طش طض طط طع طف

طق طک طل طم طن طو طه طھ طلا طی طے

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عا عت عج عد عر عس عش عص عط ع عف

عق عک عل عم عن عو عه عھ علا عی

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فق فک فل فم فن فو فه فھ فلا فی

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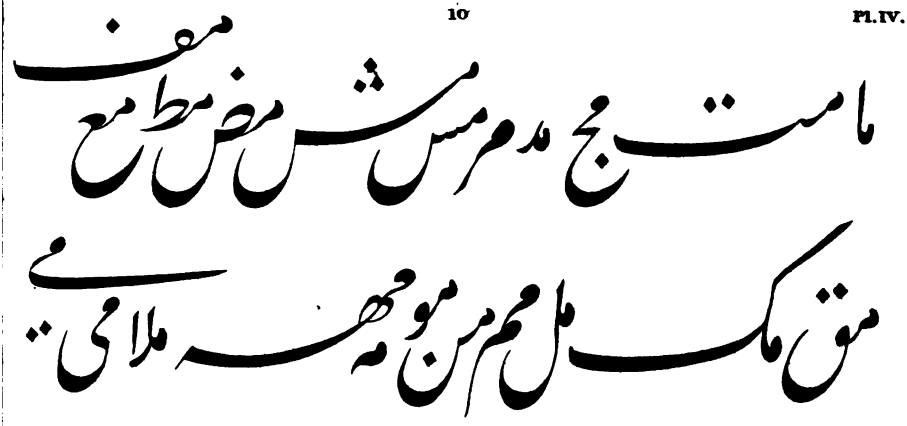

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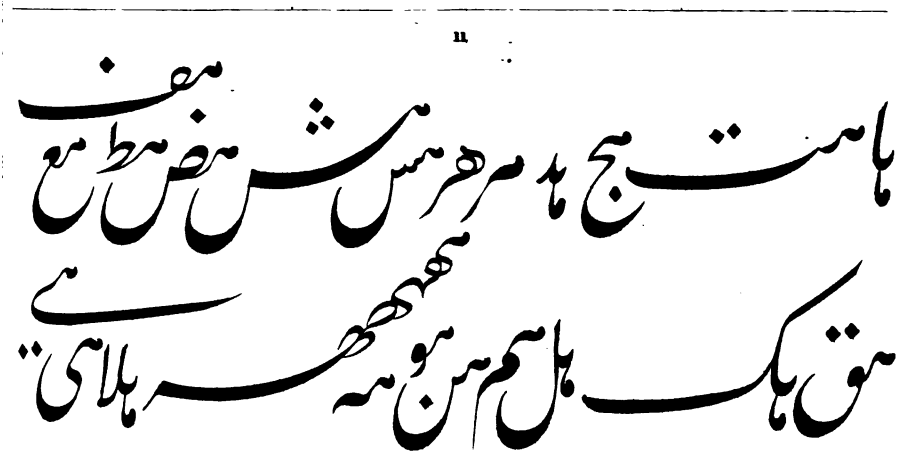

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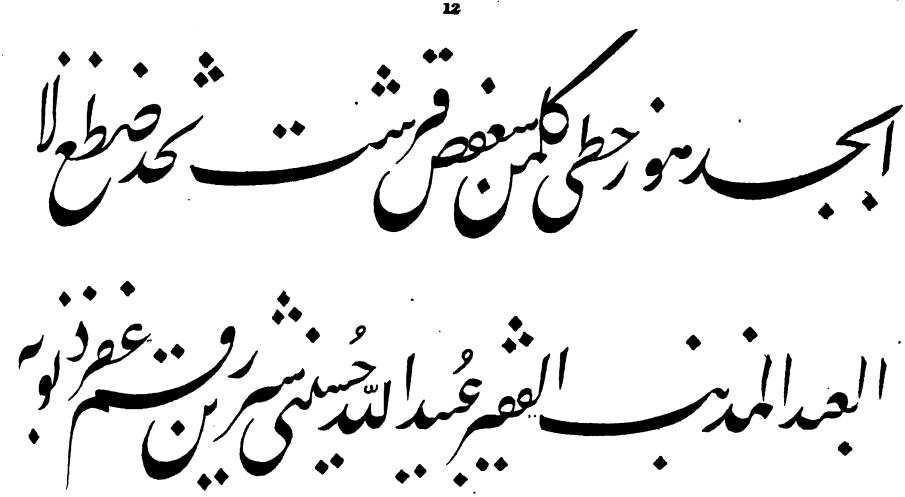

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HINDUSTANI GRAMMAR.

SECTION I.

On the Letters and Symbols used in Writing.

1. THE Hindustani language may be printed and written in two distinct alphabets, totally different from each other, viz., the Persi-Arabic and the Devanāgari. We shall at present confine ourselves to the former, and devote a section to the latter towards the end of the volume. The Persi-Arabic alphabet consists of thirty-two letters, to which three more are added to express sounds peculiar to the Hindustani. These letters, then, *thirty-five* in number, are written and read from right to left; and, consequently, their books and manuscripts begin at what we should call the *end*. Several of the letters assume different shapes, according to their position in the formation of a word or a combined group; as may be seen in the following table, column V. Thus, in a combination of three or more letters, the first of the group, on the right-hand side, will have the form marked *Initial;* the letter or letters between the first and last will have the form marked *Medial;* and the last, on the left, will have the *Final* form. Observe, also, that in this table, column I. contains the names of the letters in

the Persian character; II. the same in Roman character; III. the detached form of the letters, which should be learned first; and IV. the corresponding English letters.

THE HINDUSTANI ALPHABET.

I. Name.	II. Name.	III. Detached Form.	IV. Power.	V. Combined Form. Final.	Med.	Initial.	VI. Exemplifications. Final.	Medial.	Initial.
الف	*alif*	ا	*a*, &c.	ا	ا	ا	تا	بار	اب
بي	*be*	ب	*b*	ب	ـبـ	بـ	شب	صبر	بر
پي	*pe*	پ	*p*	پ	ـپـ	پـ	چپ	سپر	پر
تي	*te*	ت	*t*	ت	ـتـ	تـ	دست	ستر	تپ
ٹه	*ṭa*	ٹ	*ṭ*	ٹ	ـٹـ	ٹـ	پیٹ	ستا	ٹپ
ثي	*se*	ث	*s*	ث	ـثـ	ثـ	خبث	بثر	ثور
جيم	*jīm*	ج	*j*	ج	ـجـ	جـ	کج	شجر	جبر
چي	*che*	چ	*ch*	چ	ـچـ	چـ	هیچ	بچه	چپ
حي	*he*	ح	*ḥ*	ح	ـحـ	حـ	صبح	بحر	حر
خي	*khe*	خ	*kh*	خ	ـخـ	خـ	بخ	تخم	خر
دال	*dāl*	د	*d*	د	ـد	د	صد	فدا	در
ڈه	*ḍa*	ڈ	*ḍ*	ڈ	ـڈ	ڈ	منڈ	نڈر	ڈال
ذال	*zāl*	ذ	*z*	ذ	ـذ	ذ	کاغذ	نذر	ذم
ري	*re*	ر	*r*	ر	ـر	ر	مر	مرد	رم
ڑه	*ṛa*	ڑ	*ṛ*	ڑ	ـڑ	ڑ	مڑ	بڑا	*

* We are not aware of any word in Hindustani beginning with the letter ڑ.

I. Name.	II. Name.	III. Detached Form.	IV. Power.	V. Combined Form. Final.	Med.	Initial.	VI. Exemplifications. Final.	Medial.	Initial.
زي	*ze*	ز	*z*	ز	ز	ز	گز	بزم	زر
ژي	*zhe*	ژ	*zh*	ژ	ژ	ژ	پاپژ	غژب	ژرف
سِين	*sīn*	س	*s*	س	سـ	سـ	بس	فسق	سر
شِين	*shīn*	ش	*sh*	ش	شـ	شـ	پش	نشُد	شُد
صاد	*sâd*	ص	*ṣ*	ص	صـ	صـ	نِص	قصْد	صد
ضاد	*zâd*	ض	*ẓ*	ض	ضـ	ضـ	بعض	خِضر	ضِدّ
طوي	*toe*	ط	*ṭ*	ط	طـ	طـ	خطّ	بطن	طي
ظوي	*zoe*	ظ	*ẓ*	ظ	ظـ	ظـ	حِفظ	نظر	ظفر
عَين	*aïn*	ع	*a*, &c.	ع	عـ	عـ	صنع	بُعْد	عسل
غَين	*ghaïn*	غ	*gh*	غ	غـ	غـ	تيغ	بغِي	غُسل
فِي	*fe*	ف	*f*	ف	فـ	فـ	كف	سفر	فِي
قاف	*kāf*	ق	*ḳ*	ق	قـ	قـ	بق	سقر	قدّ
كاف	*kāf*	ك	*k*	ك	كـ	كـ	يك	بِكُن	كُن
گاف	*gāf*	گ	*g*	گ	گـ	گـ	رنْگ	جِگر	گر
لام	*lām*	ل	*l*	ل	لـ	لـ	گُل	عِلْم	لب
مِيم	*mīm*	م	*m*	م	مـ	مـ	سِتم	چمن	من
نُون	*nūn*	ن	*n*	ن	نـ	نـ	صحن	چنْد	نم
واو	*wāw*	و	*w*, &c.	و	و	و	بُو	پُور	وجد
هي	*he*	ه	*h*	ه	هـ	هـ	نه	بها	هُنر
يي	*ye*	ي	*y*, &c.	ي	يـ	يـ	بي	حِيد	يد

The alphabet here described is used, more or less modified, by all those nations who have adopted the religion of Muhammad; viz. along the north and east of Africa, in Turkey, Arabia, and Persia, and by the Musalmān portion of the people of India and Malacca.

In pronouncing the names of the letters (column II.) let it be remembered that the vowels are to be uniformly sounded as follows:—The unmarked *a* is always short, as *a* in *woman, adrift,* &c.; *ā* is always long, as *a* in *war* or *art*; *i* is short, as in *pin*; *ī* is long, as in *police*; *u* is short, as *u* in *bull, pull,* &c.; *ū* is the same sound lengthened, and pronounced as *u* in *rule,* &c.; *e* is sounded as *ea* in *bear*; *o* is always long, as in *no*; *ai* is pronounced as *ai* in *aisle*; and *au* is sounded as in German and Italian, or very nearly like our *ou* in *sound,* or *ow* in *cow.*

2. Perhaps the best mode of learning the alphabet is, First, to write out several times the detached or full forms of the letters in column III. Secondly, to observe what changes (if any) these undergo, when combined in the formation of words, as exhibited in column V. Lastly, to endeavour to transfer, into their corresponding English letters, the words given as exemplifications in column VI.

a. It may be observed that the letters ا, د, ذ, ر, ز, ژ, و do not alter in shape, whether initial, medial, or final. Another peculiarity which they have is, that they never unite with the letter following, to the left; hence, when the last letter of a word is preceded by any one of these, it must have the detached form, column III. The letters ة and ۃ, in like manner, do not alter, but they always unite with the letter following on the left hand.

3. In the foregoing table, most of the characters are sufficiently represented by the corresponding English letters: it will therefore be necessary to notice only those whose sounds differ more or less from our own.

ت The sound of this letter is softer and more dental than that of the English *t*; it corresponds with the *t* of the Gaelic dialects, or that of the Italians in the word *sotto*. It represents the Sanskrit त.

ٹ This letter represents the Sanskrit ट; its sound is much nearer that of the English *t* than the preceding. In pronouncing it, the tongue is well turned up towards the roof of the mouth, as in the words *tip*, *top*.

ث is sounded by the Arabs like our *th* hard, in the words *thick*, *thin*; but by the Persians and Indians it is pronounced like our *s* in the words *sick*, *sin*.

چ This letter has uniformly the sound of our *ch* in the word *church*.

ح is a very strong aspirate, somewhat like our *h* in the word *haul*, but uttered by compressing the lower muscles of the throat.

خ has a sound like the *ch* in the word *loch*, as pronounced by the Scotch and Irish, or the final *ch* in the German words *schach* and *buch*. This letter will be represented in Roman characters by *kh*.

د is much softer and more dental than the English *d*; it represents the Sanskrit द, and corresponds with the *d* of the Celtic dialects, and that of the Italian and Spanish.

ڈ This letter represents the Sanskrit ड, and is very nearly the same as our own *d*. The tongue, in pronouncing it, should be well turned up towards the roof of the mouth.

ذ is properly sounded (by the Arabs) like our *th* soft, in the words *thy* and *thine*; but in Persian and Hindustani it is generally pronounced like our *z* in *zeal*.

ر is uniformly sounded very distinctly, as the French and Germans pronounce it.

ڑ This letter is sounded like the preceding, only the tip of the tongue must be turned up towards the roof of the mouth. It is very much akin to ڈ, with which it often interchanges; or, more strictly speaking, in the Devanāgari the same letter serves for both. In printed books, one of them has a dot under.

ژ is pronounced like the *j* of the French, in the word *jour*, or our *z* in the word *azure*. It is of rare occurrence.

ص In Arabic this letter has a stronger or more hissing sound than our *s*. In Hindustani, however, there is little or no distinction between it and س, which is like our own *s*.

ض is pronounced by the Arabs like a hard *d* or *dh*; but in Hindustani it is sounded like *z*.

ط and ظ These letters are sounded in Hindustani like ت and ز, or very nearly so. The anomalous letter ع will be noticed hereafter.

غ has a sound somewhat like *g* in the German word *sagen*. About the banks of the Tweed, the natives sound what they fancy to be the letter *r*, very like the Eastern غ. This sound will be represented in English letters by *gh*.

ق bears some resemblance to our *c* hard, in the words *calm*, *cup*; with this difference, that the ق is uttered from the lower muscles of the throat.

گ is sounded like our *g* hard, in *give*, *go*; never like our *g* in *gem*, *gentle*.

ن at the beginning of a word or syllable is sounded like our *n* in the word *now*: at the end of a word, when preceded by a long vowel, it generally has a *nasal* sound, like the French *n*, in such words as *mon* and *son*, where the sound of the *n* is scarcely heard, its effect being to make the preceding vowel come through the nose. The same sound may also occur in the middle of a word, as in the French *sans*. In the Roman character, the nasal sound of ن will be indicated by *ṅ*.

ه is an aspirate, like our *h* in *hand*, *heart*; but at the end of a word, if preceded by the short vowel *a* (Fatha § 4), the ه has no sensible sound, as in دانه *dāna*, a grain; in which case it is called هاي مُخْتَفِي *hāe-mukhtafī*; i.e., the *h obscure* or *imperceptible*. As this final *h*, then, is not sounded in such cases, we shall omit it entirely in the Roman character whenever we have occasion to write such words as دانه *dāna*, &c.

a. At the end of words derived from Arabic roots, the final ه is sometimes marked with two dots thus, ۂ; and, in such cases,

sounded like the letter ت *t*. The Persians generally convert the ث into ت; but sometimes they leave it unaltered, and frequently they omit the two dots, in which case the letter is sounded according to the general rule. Lastly, the Hindustani usually receives such words in whatever form they may happen to be used in Persian.

b. The letter ھ or ہ is frequently employed as a mere aspirate in combination with the letters ب, پ; ت, ٹ; چ, ج; د, ڈ, ڑ, ک, and گ; as in the words پھا, *pha*; ٹھا, *tha*, &c. In such cases the learner must be careful not to sound the *ph* and *th* as in English; the *h* is to be sounded separately, immediately after its accompanying letter, as in the compound words *up-hill*, *hot-house*. In most printed books the round form of the *h* (ھ and ہ) is employed to denote the aspirate of the preceding letter, otherwise the form ہ is used; but this rule does not apply to manuscripts, particularly those written before the days of Dr. Gilchrist.

c. Much might have been said in describing the sounds of several of the letters; but we question whether the learner would be greatly benefited by a more detailed description. It is difficult, if not impossible, to give in writing a correct idea of the mere sound of a letter, unless we have one that corresponds with it in our own language. When this is not the case, we can only have recourse to such languages as happen to possess the requisite sound. It is possible, however, that the student *may be* as ignorant of these languages as of Hindustani. It clearly follows, then, as a general rule, that the correct sounds of such letters as differ from our own must be learned *by the ear*—we may say, by a *good ear*; and, consequently, a long description is needless. This remark applies in particular to the letters ت, ح, خ, د, ص, ض, غ, ق, and the nasal ن.

Of the Primitive Vowels.

4. In Hindustani, as in many of the Oriental languages, the primitive vowels are three in number. They are represented by three small marks or symbols,

two of which are placed above and one beneath the letter after which they are sounded, as in the following syllables, دَ *da*, دِ *di*, and دُ *du*; or سَر *sar*, سِر *sir*, and سُر *sur*.

a. The first is called فَتْحَه *fatḥa* (by the Persians, زَبَر *zabar*), and is written thus, ـَ over the consonant to which it belongs. Its sound is that of a short *a*, such as we have in the word *calamus*, which is of Eastern origin, and of which the first two syllables or root, *calam* or *kalam*, are thus written, قَلَم. In such Oriental words as we may have occasion to write in Roman characters, the *a*, unmarked, is understood always to represent the vowel *fatḥa*, and to have no other sound than that of *a* in *calamus* or *calendar*.

b. The second is called by the Arabs *kasra* كَسْرَه (by the Persians زِیر *zer*), and is thus ـِ written under the consonant to which it belongs. Its sound is that of our short *i* in the word *sip* and *fin*, which in Hindustani would be written سِپ and فِن. The unmarked *i*, therefore, in the course of this work, is understood to have the sound of *i* in *sip* and *fin*, in all Oriental words written in the Roman character.

c. The third is called by the Arabs *ẓamma* or *dhamma* ضَمَّه, (by the Persians, پیش *pesh*,) which is thus ـُ written over its consonant. Its sound is like that of our short *u* in the words *pull* and *push*, which in Hindustani would be written پُل and پُش: we have also its true sound in the English words *foot* and *hood*, which would be written فُٹ and ہُڈ. We shall accordingly, in the following pages, represent the *ẓamma* by the unmarked *u*, which in all Oriental words in the Roman character, is understood to have the sound of *u* in *pull* and *push*; but never that of our *u* in such words as *use* and *perfume*, or such as *u* in *sun* and *fun*.

Of the Letters ا, ع, و, *and* ي, *viewed as Consonants.*

5. At the beginning of a word or syllable, the letter ا, like any other consonant, depends for its sound on the accompanying vowel; of itself, it is a very weak aspirate, like our *h* in the words *herb*, *honour*, and *hour*. It is still more closely identified with the *spiritus lenis* of the Greek, in such words as ἀπὸ, ἐπὶ, ὀρθρός, where the mark ' represents the *alif*, and the α, ε, and ο the accompanying vowel. In fact, when we utter the syllables *ab*, *ib*, and *ub*, there is a slight movement of the muscles of the throat at the commencement of utterance; and that movement the Oriental grammarians consider to be the مَخْرَج *makhraj*, or utterance of the *consonant* ا, as in أَ *a*; إِ *i*; and أُ *u*; just the same as the lips form the *makhraj* of *b*, in the syllables بَ *ba*, بِ *bi*, and بُ *bu*. Finally, the ا may be considered as the *spiritus lenis*, or weak aspirate of the consonant ه.

a. The consonant ع has the same relation to the strong aspirate ح, that ا has to ه; that is, the ع, like the ا, is a *spiritus lenis* or weak aspirate; but the *makhraj*, or place of utterance of ع, is in the lower muscles of the throat. Hence the sound of the letter ع, like that of the letter ا, depends on the accompanying vowel; as عَب *'ab*, عِب *'ib*, عُب *'ub*, which, in the mouth of an Arab, are very different sounds from أَب *ab*, إِب *ib*, and أُب *ub*. At the same time, it is impossible to explain in writing the true sound of this letter; as it is not to be found in any European language, so far as we know. The student who has not the advantage of a competent teacher may treat the ع as he does the ا until he has the opportunity of learning its true sound by the ear.

b. Of the consonants و and ي very little description is

necessary. The letter و has generally the sound of our *w* in *we, went;* but occasionally it has the sound of our *v*, which must be determined by practice. The sound of the consonant ي is exactly our own *y* in *you, yet,* or the German *j* in *jener.*

c. It appears, then, that the thirty-five letters constituting the Hindustani alphabet are all to be considered as *consonants,* each of which may be uttered with any of the three primitive vowels, as اَ *a,* اِ *i,* and اُ *u;* بَ *ba,* بِ *bi,* and بُ *bu, &c.:* hence the elementary sounds of the language amount to one hundred and five in number, each consonant forming three distinct syllables.

6. When a consonant is accompanied by one of the three primitive vowels, it is said to be مُتَحَرِّك *mu-taḥarrik,* that is, *moving,* or *moveable,* by that vowel. Oriental grammarians consider a syllable as a *step* or *move* in the formation of a word or sentence. When, in the middle or end of a word, a consonant is not accompanied by a vowel, it is said to be ساكِن *sākin, resting* or *inert,* and then it is marked with the symbol ْ or ـْ called جَزْم *jazm,* which signifies "amputation" or "cutting short." Thus in the word مَرْدُم *mardum,* the *mīm* is *moveable* by *fatha;* the *re* is *inert,** having no vowel; the *dāl* is moveable by *zamma;* and, finally,

* The term *inert* is here employed for want of a better. In most Arabic, Persian, and Hindustani Grammars, a letter not followed by a vowel is called *quiescent,* which is objectionable, as it is apt to mislead the beginner, the term *quiescent* being already applied in the English Grammar in the sense of *not sounded.* For instance, the letter *g* is *quiescent* in the word *phlegm;* we cannot, however, say that *m* is *quiescent* in the same word, though we may say that it is *inert.* The student will be pleased to bear in mind, then, that a letter is said to be *inert* when it is not followed by a vowel.

the *mīm* is *inert*. As a general rule, the last letter of a word is *inert*, and in that case the mark *jazm* ـْ is unnecessary.

7. When a letter is doubled, the mark ـّ, called *tashdīd*, is placed over it. Thus, in the word شِدّت *shid-dat*, where the first syllable ends with د (*d*) and the next begins with د (*d*), instead of the usual mode شِدَدَت, the two *dāls* are thrown into one, and the mark *tashdīd* ـّ indicates this coalition. The student must be careful to utter each of the letters thus doubled, distinctly—the first letter ends the preceding syllable, and the second begins the following; they must not be slurred over as we do it, in such words as *mummy*, *summer*.

Of the Letters ا, و, *and* ي, *viewed as Vowels or Letters of Prolongation.*

8. The letters ا, و, and ي, when *inert*, serve to prolong the preceding vowel, as follows. When ا *inert* is preceded by a letter moveable by *fatha*, the *fatha* and *alif* together form a long sound like our *a* in *war*, or *au* in *haul*, which in Hindustani might be written وآر and حآل. Now it so happens, that the ا *inert* is always preceded by *fatha:* hence, as a general and practical rule, *alif* not beginning a word or syllable forms a sound like our *a* in *war*, or *au* in *haul*. In the Roman character, the sound of long ا will be represented by *ā*, whilst the unmarked *a* is always understood to represent the short primitive vowel *fatha*.

9. When the letter و *inert* is preceded by a consonant moveable by the vowel *zamma*, the *zamma* and و together form a sound like our *oo* in *tool;* which in Hindustani might be written تُوْل, or, which is the

same thing, like our *u* in *rule*, which might be written رُول. The same combination forms also another sound, like our *o* in *mole*, which would in the same manner be written مُول, or, perhaps still nearer, like our *oa* in *coat*, which might be written کُوٹ. In the Arabic language, the latter sound of و, viz. that of *o* in *mole*, is unknown; hence Arabian grammarians call it *Majhūl*, or *'Ajamī*, *i.e.* the Unknown or Persian و; whereas the former sound, that of *u* in *rule*, is called *Ma'rūf*, the Known or Familiar و. If the letter و be preceded by a consonant moveable by *fatha*, the *fatha* and و united will form a diphthong, nearly like our *ou* in *sound*, or *ow* in *town*, but more exactly like the *au* in the German word *kaum*, which in Hindustani might be written قَوم. In the following pages the *Ma'rūf* sound will be represented by *ū*; the *Majhūl* by *o*, and the diphthong by *au*. If the و be preceded by the vowel *kasra*, no union takes place, and the و preserves its natural sound as a consonant, as in the word سِوا *siwā*.

b. When the letter و is preceded by خ (moveable by *fatha*), and followed by ا, the sound of و is scarcely perceptible; as in the word خَواہ pronounced *khāh*, not *khawāh*. This rule, however, applies only to words purely Persian.

10. When the letter ي *inert* is preceded by a consonant moveable by *kasra*, the *kasra* and the ي unite, and form a long vowel, like our *ee* in *feel*, which in Hindustani might be written فِیل; or, which is the same thing, like our *i* in *machine*, which might be written مِشین. The same combination may also form a sound like our *ea* in *bear*, which would be written بِیر, or like the French *é* in the words *tête* and *fête*; or

the German *e* followed by *h* in the words *sehr*, *gelehrt*. In the Arabic language, the latter sound of ي is unknown: hence, when the ي forms the sound of *ea* in bear, &c., it is called *Yāe Majhūl*, or *Yāe 'Ajamī*, that is, the Unknown or Persian ي; whilst the former sound—that of *ee* in *feel*, or *i* in machine—is called *Yāe Ma'rūf*, the Known or Familiar ي. When the letter ي *inert* is preceded by a consonant, moveable by *fatha*, the *fatha* and the ي unite, and form a diphthong, like *ai* in the German word *Kaiser*, which in Arabic, Persian, and Hindustani, is written قَيْصَر. This sound is really that of our own *i* in *wise*, *size*, which we are pleased to call a vowel, but which, in reality, is a genuine diphthong. When the letter ي is preceded by *zamma*, no union takes place, and the ي retains its usual sound as a consonant, as in the word مُيَسَّر *muyassar*. Lastly, if the letter ي be followed by a vowel, the above rules do not hold; and the ي is to be sounded as a consonant, as in the words بَيان *bayān*, and زِيان *ziyān*, not *bai-ān* and *zi-ān*, to represent which latter sounds the mark *hamza* (No. 15) would be requisite. A similar rule applies to the و.

a. It must be observed, that there are very few Hindustani works, printed or manuscript, in which all the vowels are marked as we have just described; the primitive short vowels being almost always omitted, as well as the marks ـْ *jazm* and ـّ *tashdīd*. This omission occasions no serious inconvenience to the natives, or to those who know the language. To the young beginner, however, in this country, it is essential to commence with books having the vowels carefully marked; otherwise, he will contract a vicious mode of pronunciation, which he will find it difficult afterwards to unlearn. At the same time, it is no easy matter in printing to insert all the vowel-marks, &c. in a proper and accurate manner. In the present work, a medium will be observed, which, without over-

crowding the text with symbols, will suffice to enable the learner to read without any error, provided he will attend to the following rules.

11. The short vowel *fatḥa* ـَ is of more frequent occurrence than the other two: hence it is omitted in the printing; and the learner is to supply it for every consonant except the last, provided he see no other vowel, nor the mark *jazm*, nor the ھ *butterfly* form of the letter *he* (par. 3, *b*), accompanying any of the consonants aforesaid.

a. The letter و at the beginning of a word or syllable is a consonant, and generally sounded like our *w*, as in the words وِس *wis*, وطن *watan*. When و follows a consonant that has no vowel-mark or *jazm* accompanying it, the و has the sound of *o* long, as in the words سو *so*, کو *ko*. When the consonant preceding the و has the mark *zamma* ـُ over it, the و has the sound of *u* in *rule*, or *oo* in *fool*, as in the words سُو *sū* or *soo*, and کُو *kū* or *koo*; and if the preceding consonant has the vowel mark *fatha* ـَ over it, the و forms the diphthong *au*, as سَو *sau* or *sow*, کَو *kau or cow*.

b. The letter ي at the beginning of a word or syllable is a consonant like our letter *y*, as in یِہ *yih*, یاد *yād*. When the letter ي is medial or final, if the consonant preceding it has no vowel-mark or *jazm*, the ي is sounded like *ea* in *bear*, or *ai* in *fail*, as in the words بیر *ber*, and سیر *ser*. If the consonant preceding the ي has the mark *kasra* ـِ under it, the ي has the sound of *ī* in *machine*, or *ee* in *feel*, as بِیر *bīr* or *beer*, and سِیر *sīr* or *seer*; and if the preceding consonant has the mark *fatha* ـَ over it, the ي forms the diphthong *ai*, as بَیر *bair* or *byre*, and سَیر *sair* or *sire*.

c. There are a few instances in which the letters و and ي unite with the preceding consonant, as in the words سوامِي *swāmī*, and کیا *kyā*; but such combinations being of comparatively rare occurrence, they may safely be left to the student's own

practice. Lastly, in a few Arabic words the final ي occurs with an ا *alif* written over it, in which case the ا only is sounded, as in the words عُقبٰی *'uḳbā*; تعالٰی *ta'ālā*.

12. We shall now at one view exhibit the practical application of the principles treated of in the preceding paragraphs. The vowels in Hindustani, as the student may have ere now perceived, are ten in number, the manner of representing which may be seen in the following ten words. The upper line (1) contains ten English words in common use, in each of which occurs the corresponding sound of the Hindustani word beneath. The lower (3) line shews the mode in which the Oriental vowels will be uniformly represented in Roman characters in the course of this work.

1.	*fun*	*fin*	*foot*	*fall*	*foal*	*fool*	*fowl*	*fail*	*feel*	*file*
2.	فن	فِن	فُت	فال	فول	فُول	فَول	فیل	فِیل	فَیل
3.	*fan*	*fin*	*fut*	*fāl*	*fol*	*fūl*	*faul*	*fel*	*fīl*	*fail*

13. We have now, we trust, fully explained how the vowels are to be represented when they *follow* an audible consonant, such as the letter ف *f* in the foregoing list of words. In order to represent the vowels as initial or commencing a word, it will at once occur to the student that we have merely to annihilate or withdraw the letter ف from the above words, leaving every thing else as it stands, and the object is effected. This is precisely what we do *in reality*, though not *in appearance*. The Arabian grammarians have taken into their heads a most subtle crotchet on this point, which is, *that no word or syllable can begin with a vowel.* Therefore, to represent what we call an initial vowel, that is, a vowel commencing a word or syllable, they employ the letter ا *alif* as a fulcrum for the vowel. We have already stated (No. 5) that they consider the ا as a very weak aspirate or *spiritus lenis;* hence its presence

supports the theory, at least to the eye, if not to the ear. In order, then, to exhibit the vowels in the preceding paragraph as initial, we must, after taking away the letter ف substitute ا in its place, which ا being *nothing*, or *very nearly so*, the process amounts *in reality* to the withdrawal of the letter ف *f*, and the substitution of what may be considered as mere *nothing*, thus—

1.	*un*	*in*	*ŏŏt*	*all*	*ōl*	*ōōl*	*owl*	*ail*	*eel*	*aisle*
2.	ان	اِن	ات	اال	اول	اُول	اَول	ایل	اِیل	اَیل
3.	*an*	*in*	*ut*	*āl*	*ol*	*ūl*	*aul*	*el*	*īl*	*ail*

Instead of writing two *alifs* at the beginning of a word, as in اال *āl*, it is usual (except in Dictionaries) to write one *alif* with the other curved over it; thus, آل. This symbol ـٓ is called مدّہ *madda*, "extension," and denotes that the *alif* is sounded long, like our *a* in *water*. M. De Sacy (v. *Grammaire Arabe*, p. 72) considers the mark *madda* ـٓ to be nothing else than a م *mīm*, the initial of the word *madda;* but our business is simply with its practical use, and the reader if he pleases may view it as a contraction of our letter *m*, meaning *make it long*.

14. If instead of ا we substitute the letter ع, we shall have virtually the same sounds, only that they must be uttered from the lower muscles of the throat, thus—

عن	عِن	عُت	عال	عول	عُول	عَول	عیل	عِیل	عَیل
'an	*'in*	*'ut*	*'āl*	*'ol*	*'ūl*	*'aul*	*'el*	*'īl*	*'ail*

a. It appears, then, that when in Hindustani, a word or syllable begins with what we consider to be a vowel, such word or syllable must have the letter ا or ع to start with. Throughout this work, when we have occasion to write such words in the Roman character, the corresponding place of the ع will be indicated by an apostrophe or *spiritus lenis;* thus, عسل *'asal*, عابِد *'ābid*,

بعد *ba'd*, to distinguish the same from اصل *asal*, آبِد *ābid*, بد *bad*, or باد *bād*. In other respects the reader may view the ا and ع in any of the three following lights. 1st. He may consider them of the same value as the *spiritus lenis* (') in such Greek words as ἀν, ἐν, &c. 2ndly. He may consider them as equivalent to the letter *h* in the English words *hour, herb, honour*, &c. Lastly. He may consider them as mere blocks, whereupon to place the vowels requisite to the formation of the syllable. Practically speaking, then, ا and ع *when initial*, and the و and ي *when not initial*, require the beginner's strictest attention, as they all contribute in such cases to the formation of several sounds.

15. We have stated that, according to the notions of the Arabian grammarians, no syllable can begin with a vowel. In practice, however, nothing is more common, at least according to our ideas of such matters, than to meet with one syllable ending with a vowel, and the next beginning with a vowel. When this happens in Persian and Hindustani, the mark ـٔ called *hamza* is inserted between the two vowels a little above the body of the word, as in the words جاؤن *jā,ūn*, پاۓ *pā,e*; and sometimes there is a vacant space left for the *hamza*, like the initial or medial form of the *ye* without the dots below, thus ـ or ـ, as in the words فائدہ *fā,ida*; کیجئے *kīji-e*. The *hamza*, then, is merely a substitute employed in the middle of words for the letter ا, to serve as a commencement (or as the Orientals will have it, consonant) to the latter of two consecutive vowels. Practically speaking, it may be considered as our hyphen which serves to separate two vowels, as in the words *co-ordinate, re-iterate*. It serves another practical purpose in Persian, in the formation of the genitive case, when the governing word ends with the imperceptible ہ *h*, or with the letter ي, as in the words دیدۂ دانش *dīda-i-dānish*, the eye of intelli-

gence, where the *hamza* alone has the sound of the short *i* or *e*.

a. The sound of the mark *hamza*, according to the Arabian grammarians, differs in some degree from the letter ا, being somewhat akin to the letter ع, which its shape ء would seem to warrant; but in Hindustani this distinction is overlooked. We have here confined ourselves solely to the practical use of this symbol as applied in Persian and Hindustani; for further information on the subject, the reader may consult De Sacy's Arabic Grammar.

16. Before we conclude the discussion of the alphabet, it may be proper to inform the student that the eight letters, ث, ح, ص, ض, ط, ظ, ع, and ق, are peculiar to the Arabic; hence, as a general rule, a word containing any one of these letters may be considered as borrowed from the Arabic. Words containing any of the letters خ, ذ, ز, or غ, may be Persian or Arabic, but not of Indian origin. The few words which contain the letter ژ are purely Persian. Words containing any of the letters پ, چ, or گ, may be Persian or Indian, but not Arabic. Lastly, words containing any of the four-dotted letters ٹ, ڈ, or ڑ, are purely Indian. The rest of the letters are common to the Arabic, Persian, and Hindustani languages.

17. As words and phrases from the Arabic language enter very freely into the Hindustani, we cannot well omit the following remarks. Arabic nouns have frequently the definite article ال (*the*) of that language prefixed to them; and if the noun happens to begin with any of the thirteen letters, ت, ث, د, ذ, ر, ز, س, ش, ص, ض, ط, ظ, or ن, the ل of the article assumes the sound of the initial letter of the noun, which is then marked with *tashdīd;* thus اَنّور *the light*, pronounced *an-nūr*, not *al-nūr*. But in these instances, although the ل has lost its own sound, it must always be written in its own form. Of course,

when the noun begins with ل, the ل of the article coincides with it in like manner, as in the words اللَّيْلَة *al-lailat,* "the night;" and in this case the ل of the article is sometimes omitted, and the initial *lām* of the noun marked by *tashdīd,* اَلَّيْلَة *al-latlat.*

a. The thirteen letters, ت, &c., above mentioned, together with the letter ل, are, by the Arabian grammarians, called *solar* or *sunny* letters, because the word شَمْس *shams,* "the sun," happens to begin with one of them. The other letters of the Arabic alphabet are called *lunar,* because, we presume, the word قمر *kamar,* "the moon," begins with one of the number, or simply because they are *not solar.* Of course, the captious critic might find a thousand equally valid reasons for calling them by any other term, such as *gold* and *silver, black* and *blue,* &c.; but we merely state the fact as we find it.

18. In general, the Arabic nouns of the above description, when introduced into the Persian and Hindustani languages, are in a state of construction with another substantive or preposition which precedes them; like our Latin terms "*jus gentium,*" "*vis inertiæ,*" "*ex officio,*" &c. In such cases, the last letter of the first or governing word, if a substantive, is moveable by the vowel *zamma,* which serves for the enunciation of the ا of the article prefixed to the second word; and, at the same time, the ا is marked with the symbol ـٱ, called وَصْلَه *wasla,* to denote such union; as in the words اَمِيرُ ٱلْمُومِنِين *Amīr-ul-mūminīn,* "Commander of the Faithful;" اِقْبَالُ ٱلدَّوْلَه *Iḳbāl-ud-daula,* "The dignity of the state."

a. Arabic nouns occasionally occur having their final letters marked with the symbol called *tanwīn,* which signifies the using of the letter ن. The *tanwīn,* which in Arabic grammar serves to mark the inflexions of a noun, is formed by doubling the vowel-point of the last letter, which indicates at once its presence and

its sound; thus, بابٌ *bābun*, بابٍ *bābin*, باباً *bāban*. The last form requires the letter ا, which does not, however, prolong the sound of the final syllable. The ا is not required when the noun ends with a *hamza* or the letter *ā*, as شَيْءٌ *shai-an*, حِكْمَةً *hikmatan;* or when the word ends in ي *ya*, surmounted by ا (in which case the ا only is pronounced), as هُدًى *hudan*. In Hindustani the occurrence of such words is not common, being limited to a few adverbial expressions, such as قَصْدًا *ḳaṣdan*, purposely, اِتِّفَاقًا *ittifāḳan*, by chance.

19. We may here mention, that the twenty-eight letters of the Arabic language are also used (chiefly in recording the *tārīkh*, or date of historical events, &c.) for the purpose of numerical computation. The numerical order of the letters differs from that given in pages 2 and 3, being, in fact, the identical arrangement of the Hebrew alphabet, so far as the latter extends, viz. to the letter ت, 400. The following is the order of the numerical alphabet with the corresponding number placed above each letter; the whole being grouped into eight unmeaning words, to serve as a *memoria technica*.

1000	900	800	700	600	500	400	300	200	100	90	80	70	60	50	40	30	20	10	9	8	7	6	5	4	3	2	1
ض	ظ	غ	ث	خ	ذ	ت	ش	ر	ق	ص	ف	ع	س	ن	م	ل	ك	ي	ط	ح	ز	و	ه	د	ج	ب	ا

where ا denotes one, ب two, ج three, د four, &c.

a. In reckoning by the preceding system, the seven letters peculiarly Persian or Indian, viz. پ, ٹ, چ, ڈ, ڑ, ژ, and گ, have the same value as their cognate Arabic letters of which they are modifications, that is, of ب, ت, ج, د, ر, ز, and ك, respectively. The mode of recording any event is, to form a brief sentence, such, that the numerical values of all the letters, when added together, amount to the year (of the Hijra) in which the event took place. Thus, the death of Ahlī of Shīrāz, who may be considered as the last of the classic poets of Persia,

happened in A.H. 942 (A.D. 1535). This date is recorded in the sentence بادشاهِ شعرا بود اهلي *i. e.* "Ahlī was the king of poets;" where the sum of all the letters *be, alif, dāl,* &c., when added together, will be found to amount to 942. The following date, on the death of the renowned Hyder Ali of Maisūr (A.H. 1196), is equally elegant, and much more appropriate. جانِ بالاگهات برفت "The spirit of Bālāghāt is gone."

b. Sometimes the title of a book is so cunningly contrived as to express the date of its completion. Thus, several letters written on various occasions by Abu'l-Fazl, surnamed 'Allāmī, when secretary to the Emperor Akbar, were afterwards collected into one volume by 'Abdus-samad, the secretary's nephew, and the work was entitled مکاتباتِ علّامي *mukātabāti'allāmī,* "The letters of 'Allāmī," which at the same time gives the date of publication, A.H. 1015. We may also mention that the best prose work in Hindustani—the *Bāgh-o-Bahār* باغ و بهار, by Mīr Amman, of Delhi, was so called merely because the name includes the date, the discovery of which we leave as an exercise to the student.

c. It is needless to add that the marks for the short vowels count as nothing; also a letter marked with *tashdīd,* though double, is to be reckoned but once only, as in the word *'allāmī,* where the *lām* though double counts only 30. The Latin writers of the middle ages sometimes amused themselves by making verses of a similar kind, although they had only five numerical letters to count with, viz. I, V, X, D, and M. This they called *carmen eteostichon* or *chronostichon,* out of which the following effusion on the restoration of Charles II., 1660, will serve as a specimen.

Cedant arma oleæ, pax regna serenat et agros.

SECTION II.

Of the Names (اسما *asmā*) *including Substantives, Adjectives, and Pronouns.*

20. Oriental grammarians, both Hindū and Musalman, reckon only three parts of speech, viz. the noun or name (اِسم *ism*), the verb (فِعل *fi'l*), and the particle (حرف *ḥarf*). Under the term noun, they include substantives, adjectives, pronouns, infinitives of verbs, and participles. Their verb agrees with our part of speech so named; and under the general term of particle are comprised adverbs, prepositions, conjunctions, and interjections. The student will find it necessary to bear this in mind when he comes to read or converse with native teachers; in the meanwhile we shall here treat of the parts of speech according to the classification observed in the best Latin and English grammars, with which the reader is supposed to be familiar.

Of the Article.

21. The Hindustani, and all the other languages of India, so far as we know, have no word corresponding exactly with our articles *the*, *a*, or *an;* these being really inherent in the noun, as in Latin and Sanskrit. Hence, as a general rule, the context alone can determine whether, for example, the expression راجا کا بیٹا *rājā kā beṭā*, "regis filius," may signify—a son of a king, the son of a king, a son of the king, or the son of the king. When, however, great precision is required, we often meet with the demonstrative pronouns *yih*, this, and *wuh*, that, together with their

plurals, employed in the same sense as our definite article *the*. Our indefinite article *a* or *an* is expressed in many instances by the numeral ایک *ek*, one; or by the indefinite pronoun کوئي *koī*, some, a certain one; as ایک مرد اور ایک شیر *ek mard aur ek sher*, a man and a tiger; کوئي شخص *koi shakhs*, some person; but of this we shall treat more fully in the Syntax.

Of Substantives.

22. Substantives in Hindustani have two genders only, the masculine and feminine; two numbers, the singular and plural; and eight cases, as in Sanskrit, viz. nominative, genitive, dative, accusative, ablative, locative, instrumental or agent, and vocative. The ablative, locative, and instrumental, correspond with the Latin ablative. It has been deemed proper here to retain the Sanskrit classification of the cases, in accordance with the grammars of the Mahratta, Bengali, and other cognate Indian dialects.

23. *Gender.*—To the mere Hindustani reader, it is difficult, if not impossible, to lay down any rules by which the gender of a lifeless noun, or the name of a thing without sex, may be at once ascertained. With regard to substantives that have a sexual distinction, the matter is easy enough, and is pithily expressed in the three first lines of our old school acquaintance, Ruddiman.

1. Quæ maribus solùm tribuuntur, mascula sunto.
2. Esto femineum, quod femina sola reposcit.
3. Sit commune duûm, sexum quod signat utrumque.

This means, in plain English, that "all animate beings of the male kind, and all names applicable to males only, are masculine. Females, and all names applicable to females only, are feminine; and a few

words which may be applied to both sexes, may be of either gender, according to circumstances."

a. To the foregoing general rules, there is one (perhaps the only) exception. The word قبيلہ *ḳabīla*, which literally means tribe or family, also denotes a wife, and is used, even in this last sense, as a masculine noun. Thus in the *Bāgh-o-Bahār*, p. 27, we have the expression قبيلي كو به سبب محبّت كي ساتھ ليا *ḳabīle ko ba sabab muḥabbat ke sāth liyā*, "out of affection I brought my wife with me," where *ḳabīla* is inflected like a masculine noun. This, however, is merely an Oriental mode of expression, it being usual with the people to employ the terms *house* or *family*, when alluding to their wives. Our neighbours, the Germans, without any such excuse, have been pleased to determine that the word *weib*, wife, should be of the neuter gender.

24. With regard to nouns denoting inanimate objects, the practical rule is, that those ending in ي *ī*, ت *t*, and ش *sh*, are generally feminine. Those ending in any other letter, are, for the most part, masculine; but as the exceptions are numerous, the student must trust greatly to practice; and when in speaking he has any doubts respecting the gender of a word, it is preferable to use the masculine.

a. It is said that there is no general rule without exception, and some have even gone so far as to assert that *the exception absolutely proves the rule.* If this latter maxim were sound, nothing could be better established than the general rule above stated respecting the gender of inanimate nouns. We have given it, in substance, as laid down by Dr. Gilchrist, succeeding grammarians having added nothing thereto, if we except the Rev. Mr. Yates, who in his grammar has appended, as an *amendment*, a list of some twelve or fifteen hundred exceptions. This we have always looked upon as a mere waste of paper, believing as we do that no memory can possibly retain such a dry mass of unconnected words. The fact is, that the rule or rather the labyrinth, may be considerably restricted by the application of a few general principles which we shall here state.

Principle 1*st.*—Most words purely Sanskrit, which of course abound in Hindustani, and more particularly in Hindi works, such as the *Prem Sāgar*, &c., retain the gender which they may have had in the mother tongue. Thus, words which in Sanskrit are masculine or neuter, are masculine in Hindi; and those which in Sanskrit are feminine, are feminine in Hindi. This rule absolutely does away with several exceptions which follow one of the favourite maxims of preceding grammarians, viz. that "names of lifeless things ending in ـِ ـِي *ī*, are feminine," but *pānī*, water, *motī*, a pearl, *ghī*, clarified butter (and they might have added many more, such as *manī*, a gem, &c.), are masculine, and why? because they are either masculine or neuter in Sanskrit. It is but fair to state, however, that this principle does not in every instance apply to such words of Sanskrit origin as have been greatly mutilated or corrupted in the vulgar tongue.

In the French and Italian languages which, like the Hindustani, have only two genders, it will be found that a similar principle prevails with regard to words from the Latin. The classical scholar will find this hint to be of great service in acquiring a knowledge of the genders of such French words as end in *e mute*, the most troublesome part of that troublesome subject.

Principle 2*nd.*—Arabic nouns derived from verbal roots by the addition of the servile ت *t*, are feminine, such as *khilkat*, creation, people, &c., from *khalaka*, he created. These in Hindustani are very numerous, and it is to such only that the general rule respecting nouns in ت *t*, rigidly applies. Arabic roots ending in ت *t*, are not necessarily feminine; neither are words ending in *t* derived from Persian and Sanskrit, those of the latter class being regulated by Principle 1st. Arabic nouns of the form تفعيل are feminine, probably from the attraction of the *ī* in the second syllable; the letter *ī* being upon the whole the characteristic feminine termination of the Hindustani language. To this general principle the exceptions are very few, among which we must reckon شربت *sharbat*, sherbet, and تعويذ *ta'wīz*, an amulet, which are masculine.

Principle 3*rd.*—Persian nouns derived from verbal roots by

the addition of the termination ـِش *ish*, are feminine. These are not few in Hindustani, and it is to such only that the rule strictly applies. Nouns from the Persian, or from the Arabic through the Persian, ending in the weak or imperceptible ہ *h*, such as نامہ *nāma*, a letter, قِلْعہ *kil'a*, a fortress, are generally masculine. This again may be accounted for by the affinity of the final *a* to the long *ā*, which is a general masculine termination in Hindustani.

Principle 4th.—Pure Indian words, that is, such as are not traceable to the Arabic, Persian, or Sanskrit, are generally masculine if they terminate in ا *ā*. Arabic roots ending in ا *ā*, are for the most part feminine; nouns purely Sanskrit ending in ا *ā*, are regulated by Principle 1st, but we may add, that the long *ā* being a feminine termination in that language, such words are generally feminine in Hindustani. Words purely Persian when introduced into Hindustani, with the exception of those ending in ـِش *ish* and ہ already mentioned, are not reducible to any rule; the Persian language having no gender of its own in the grammatical sense of the term.

Principle 5th.—Compound words, in which the first member merely qualifies or defines the last, follow the gender of the last member, as شِکارگاہ *shikār-gāh*, hunting-ground, which is feminine; the word *gāh* being feminine, and the first word *shikār* qualifying it like an adjective.

b. It must be confessed, in conclusion, that, even after the application of the foregoing principles, there must still remain a considerable number of words reducible to no sort of rule. This is the inevitable fate of all such languages as have only two genders. Another natural consequence is, that many words occur sometimes masculine and sometimes feminine, depending on the caprice or indifference of the writer or speaker. We have also good grounds to believe that a word which is used in the masculine in one district may be feminine in another, as we know from experience to be the case in Gaelic, which, like the Hindustani, has only two genders.

25. *Number and Case.*—The mode in which the

plural number is formed from the singular, will be best learned by inspection from the examples which we here subjoin. The language has virtually but one declension, and the various oblique cases, singular and plural, are generally formed by the addition of certain particles or *post-positions*, &c., to the nominative singular. All the substantives of the language may be very conveniently reduced to three classes, as follows:—

Class I.—Including all Substantives of the Feminine Gender.

Singular.

	Nominative	رات	*rāt,*	the night
Oblique cases.	Genitive	رات کا کي کِي	*rāt-kā, -ke, -kī,*	of the night
	Dative	رات کو	*rāt-ko,*	to the night
	Accusative	رات رات کو	*rāt,* *rāt-ko,*	the night
	Ablative	رات سي	*rāt-se,*	from the night
	Locative	رات مين پر	*rāt-meṅ, -par,*	in, on, the night
	Agent	رات ني	*rāt-ne,*	by the night
	Vocative	اَي رات	*ai rāt,*	O night.

Plural.

	Nominative	راتين	*rāteṅ,*	the nights
Oblique cases.	Genitive	راتون کا کي کِي	*rātoṅ-kā, -ke, -kī,*	of the nights
	Dative	راتون کو	*rātoṅ-ko,*	to the nights
	Accusative	راتين راتون کو	*rāteṅ,* *rātoṅ-ko,*	the nights
	Ablative	راتون سي	*rātoṅ-se,*	from the nights
	Locative	راتون مين پر	*rātoṅ-meṅ, -par,*	in, on, the nights
	Agent	راتون ني	*rātoṅ-ne,*	by the nights
	Vocative	اَي راتو	*ai rāto,*	O nights.

Feminine nouns ending in ي *ī*, add ان *āṅ* in the nominative plural; thus روٹي *roṭī*, bread, a loaf, nom. plur. روٹيان *roṭiyāṅ*. In the oblique cases plural, they add ون *oṅ* as above.

In like manner a few words in و ـُ *ū*, add *āṅ*, as جورُو *jorū*, a wife, nom. plur. *joruwāṅ* or *jorū,āṅ*.

a. We may now take a brief view of the formation of the cases. It will be seen that in the singular, the oblique cases are formed directly from the nominative, which remains unchanged, by the addition of the various post-positions. The genitive case has three forms of the post-position, all of them, however, having the same signification, the choice to be determined by a very simple rule which belongs to the syntax. The accusative is either like the nominative or like the dative, the choice, in many instances, depending on circumstances which will be mentioned hereafter. The nominative plural adds *eṅ* to the singular (*āṅ* if the singular be in *ī*). The oblique cases plural in the first place add *oṅ* to the singular, and to that they affix the various post-positions; it will be observed that the accusative plural is either like the nominative or dative plural. The vocative plural is always formed by dropping the final *ṅ* of the oblique cases. Let it also be remembered that the final ن added in the formation of the cases of the plural number is always nasal. Vide letter ن, page 6.

Class II.—Including all Masculine Nouns, with the exception of such as end in ا *ā* (purely Indian), ان *āṅ*, and ه *a*.

Example, مرد *mard*, man.

	Singular.		Plural.	
N.	مرد	*mard*, man	مردن	*mard*, men
G.	مرد کا کي کِي	*mard kā*, &c., of man	مردون کا کي کِي	*mardoṅ kā*, &c., of men
D.	مرد کو	*mard ko*, to man	مردون کو	*mardoṅ ko*, to men
Ac.	مرد مرد کو	*mard*, *mard ko*, } man	مرد مردون کو	*mard*, *mardoṅ ko*, } men
Ab.	مرد سي	*mard se*, from man	مردون سي	*mardoṅ se*, from men
L.	مرد مين پر	*mard meṅ par*, in, on, man	مردون مين پر	*mardoṅ meṅ par*, in, on, men
Ag.	مرد ني	*mard ne*, by man	مردون ني	*mardoṅ ne*, by men
V.	اَي مرد	*ai mard*, O man	اَي مردو	*ai mardo*, O men.

This class, throughout the singular, is exactly like class I., and in the plural the only difference consists in the absence of any termination added to the nominative and consequently to the first form of the accusative, which is the same.

All the other cases in the plural are formed precisely as before. It must be admitted that the want of a distinct termination to distinguish the nominative plural from the singular is a defect in masculine nouns. This, however, seldom occasions any ambiguity, the sense being quite obvious from the context. The German is liable to a similar charge, and sometimes even the English, in the use of such words as *deer*, *sheep*, and a few others.

Class III.—Including Masculine Nouns purely Indian ending in ا *ā*, a few ending in ان *ān*, and several words, chiefly from the Persian, ending in the imperceptible ے or short *a*.

Example, کُتّا *kuttā*, a dog.

	Singular.		Plural.	
N.	کُتّا	*kuttā*, a dog	کُتّي	*kutte*, dogs
G.	کُتّي کا کي کِي	*kutte kā*, &c., of a dog	کُتّون کا کي کِي	*kuttoṅ ka*, &c., of dogs
D.	کُتّي کو	*kutte ko*, to a dog	کُتّون کو	*kuttoṅ ko*, to dogs
Ac.	کُتّا کُتّي کو	*kuttā*, *kutte ko*, } a dog	کُتّي کُتّون کو	*kutte*, *kuttoṅ ko*, } dogs
Ab.	کُتّي سي	*kutte se*, from a dog	کُتّون سي	*kuttoṅ se*, from dogs
Loc.	کُتّي مين پر	*kutte meṅ par*, in, on, a dog	کُتّون مين پر	*kuttoṅ meṅ par*, in, on, dogs
Ag.	کُتّي نے	*kutte ne*, by a dog	کُتّون نے	*kuttoṅ ne*, by dogs
Voc.	اَي کُتّي	*ai kutte*, O dog	اَي کُتّو	*ai kutto*, O dogs.

a. In like manner may be declined many words ending in ہ, as بندہ *banda*, a slave, gen. *bande kā*, &c., nom. plur. *bande*, slaves, gen. *bandoṅ kā*, &c. Nouns in *āṅ* are not very numerous, and as the final *ṅ* is very little if at all sounded, it is often omitted in writing; thus بنیاں *baniyāṅ* or بنیا *baniyā*, a trader, gen. *baniyeṅ kā* or *baniye kā*, which last is the more common. In the ordinal numbers, such as دسواں *daswāṅ*, the tenth, &c., the nasal *ṅ* generally remains in the inflection, as دسویں *dasweṅ kā*, &c., of the tenth. In the oblique cases plural, the اں *āṅ*, is changed into وں *oṅ*. With regard to this third class of words, we have one more remark to add, which is, that the vocative singular is often to be met with uninflected, like the nominative.

b. The peculiarity of class III. is, that the terminations ا *ā* and ہ *a*, of the nominative singular, are entirely displaced in the oblique cases singular and nominative plural by ی *e*, and in the oblique cases plural by وں *oṅ*. This change or displacement of termination is called *inflection*, and it is limited to masculine nouns only with the above terminations; for feminines ending in ا, اں, or ہ, are never inflected, nor are all masculines ending in the same, subject to it. A considerable number of masculine nouns ending in ا *ā*, purely Arabic, Persian, or Sanskrit, are not inflected, and consequently belong to class II. On the other hand, masculine nouns purely Indian, such for example as the infinitives and participles of verbs used substantively, are uniformly subject to inflection. In like manner, several masculine nouns ending in the imperceptible ہ are not subject to inflection, and as these are not reducible to any rule, the student must be guided by practice.

c. Masculines in ہ from the Persian often change the ہ into ا in Hindustani; thus درجہ *darja*, grade, rank, becomes درجا *darjā*; so مزہ *maza*, taste, مزا *mazā*. All such words are subject to inflection, for by this change they become as it were *Indianized*. The final ہ is not inflected if in a state of construction (agreeably to the rules of Persian grammar) with another word, as دیدۂ ہوش میں *dīda e hosh meṅ*, 'in the eye of pru-

dence;' زبانِ ریختہ میں *zabāni rekhta meṅ*, 'in the Rekhta dialect.'

26. *General rules for the Declension of Nouns.*— 1. In classes I. and II. the nominative singular remains unaltered throughout, the plural terminations being superadded. 2. In class III. the nominative singular is changed or inflected into ي *e*, for the oblique singular and nominative plural, and the terminations of the oblique cases plural are *substituted for*, not *added to*, the termination of the singular. 3. All plurals end in ون *oṅ* in the oblique cases, that is, whenever a post-position is added or understood. 4. The vocative plural always ends in و *o*, having dropped the final ن *ṅ* of the oblique. 5. Words of the first and second classes, consisting of two short syllables, the last of which being *fatḥa*, drop the *fatḥa* on receiving a plural termination; thus طرف *ṭaraf*, aside, nom. plur. طرفین *ṭarfeṅ*, gen. طرفون کا *ṭarfoṅ kā*, &c., not *ṭarafeṅ*, &c.

a. A few words are subject to slight deviations from the strict rule, among which we may mention the following. 1. Words ending نو *ṅw*, preceded by a long vowel, as نانو *nāṅw*, a name, پانو *pāṅw*, the foot, and گانو *gāṅw*, a village, reject the نو *ṅw*, and substitute the mark *hamza* on receiving a plural termination, thus پاؤن کا *pā,oṅ kā*, &c., of the feet. 2. The word گائے *gā,e*, a cow, makes in the nominative plural گائین *gā,eṅ*, and in the oblique plural گاؤن *gā,oṅ*, thus resembling the oblique plural of گانو *gāṅw*, a village. 3. A few feminine diminutives in یا *iyā*, like *randiyā*, *chiṛiyā*, &c., form the nominative plural by merely adding a nasal *ṅ*, as چڑیان *chiṛiyāṅ*, which is evidently a contraction for *chiṛiyā,eṅ*, the regular form. 4. Masculines of the third class ending in یہ *ya*, may follow the general rule, or change the ي *y* into a *hamza* before the inflection; thus سایہ *sāya*, a shade (of a tree), gen. سایے کا *sāye kā*, or ساءے کا *sā,e kā*.

5. The word روپیہ *rūpiya*, a roopee, has generally رُپئے *rupae*, for the nominative plural.

27. *Post-position.*—In this work, to avoid confusion, we apply the term post-position only to those inseparable particles or terminations which invariably follow the nouns to which they belong. They may be united with their substantives so as to appear like the case terminations in Latin, Greek, and Sanskrit, or they may be written separately, as we have given them in the examples for declension. The most useful and important of them are the following, viz.: کا *kā*, کے *ke*, کی *kī*, 'of,' the sign of the genitive case; کو *ko*, 'to,' the sign of the dative, and sometimes of the accusative or objective case; سے *se*, 'from,' or 'with' (also سوں *soṇ*, سیں *seṇ*, سِتی *sitī*, are occasionally met with), the sign of the ablative and instrumental; پر *par* (sometimes in poetry پہ *pa*), 'upon,' 'on,' 'at,' میں *meṅ*, 'in,' 'into,' تک *tak*, تلک *talak*, لگ *lag*, 'up to,' 'as far as,' 'till,' the sign of the locative case; and, lastly, نے *ne*, 'by,' the sign of the agent.

a. The post-positions require the words to which they are affixed to be in the inflected form, if they belong to class III.; and they are generally united with the oblique form in ون *oṅ* of all plurals. On the other hand, an inflected form in the singular can only occur in combination with a post-position, expressed or understood; and the same rule applies to all *bonâ fide* oblique forms in ون *oṅ* of the plural. There are a few expressions in which the oblique form in ون *oṅ* is used for the nominative plural; and when a numeral precedes, the nominative form may be used for the oblique, as will be noticed more fully in the Syntax.

Of Adjectives.

28. Adjectives in Hindustani generally precede their substantives, and with the exception of those

which are purely Indian words and end in ا *ā*, together with a few from the Persian ending in ہ or short *a*, they are, as in English, indeclinable. Words purely Indian, ending in ا *ā*, change the final ا *ā* into ے *e*, when they qualify or agree with a masculine noun in any case except the nominative singular (or the first form of the accusative, which is the same); and the ا *ā* is changed into ی *ī* with feminine nouns. Thus, the adjective خُوب *khūb*, 'good,' 'fair,' is the same before nouns of either gender or number in all cases, as *khūb jānwar*, a fine animal; *khūb laṛkī*, a fair girl; *khūb raṇḍiyāṅ*, fine women, *khūb ghoṛe*, beautiful horses. Again the adjective کالا *kālā*, 'black,' is used in that form only before masculine nouns, in the nominative or the first form of the accusative singular; it will become کالے *kāle*, before masculine nouns in the oblique cases singular and throughout the plural, as *kālā mard*, a black man, *kāle mard kā*, of a black man, *kāle mard*, black men, *kāle mardoṅ se*, from black men. Lastly, before feminine nouns, *kālā* becomes کالی *kālī* for both numbers and in all cases, as *kālī rāt*, the dark night, *kālī rāt se*, from the dark night, *kālī rātoṅ kā*, of the dark nights, &c.

a. Hence it appears, as a general rule:—1. That adjectives, before feminine nouns, have no variation on account of case or number. 2. That adjectives terminating like nouns of the second class are indeclinable; and lastly, that adjectives, terminating like nouns of the third class, are subject to a slight inflection like the oblique singular of the substantives of that class.

b. The cardinal numbers, *ek*, one, *do*, two, &c., are all indeclinable when used adjectively. The ordinals above *pānchwāṅ*, 'the fifth,' inclusive, follow the general rule, that is, *pānchwāṅ* is inflected into *panchweṅ* before the oblique cases of masculines, and it becomes *pānchwīṅ* before feminine nouns.

c. Adjectives ending in ہ or short *a*, which are principally

borrowed from the Persian, are, for the most part, indeclinable. There are some, however, which are inflected into ي *e* for the masculine, and ـِي *ī* for the feminine, like those ending in ا *ā*; among these may be reckoned راندہ *rānda*, rejected, سادہ *sāda*, plain, عُمدہ *'umda*, exalted, گندہ *ganda*, fetid, ماندہ *mānda*, tired, خُرِندہ *khurinda*, gluttonous, شرمندہ *sharminda*, ashamed, کمینہ *kamīna*, mean, بیچارہ *bechāra*, helpless, ناکارہ *nākāra*, useless, نادیدہ *nādīda*, unseen, حرامزادہ *harāmzāda*, base, یک سالہ *yak-sālah*, annual, دو سالہ *do sālah*, biennial, and perhaps a few more.

d. The majority of adjectives purely Indian, together with all present and past participles of verbs, end in ا *ā* (subject to inflection) for the masculine, and ـِي *ī* for the feminine. All adjectives in ا *ā*, purely Persian or Arabic, are indeclinable, with perhaps the sole exception of جُدا *judā*, 'separate,' 'distinct,' and a few that may have become naturalized in Hindustani by changing the final ہ of the Persian into ا *ā*, like فُلانا *fulānā*, 'such a one,' or 'so and so.'

29. *Degrees of Comparison.*—The adjectives in Hindustani have no regular degrees of comparison, and the manner in which this defect is supplied will be fully explained in the Syntax. Suffice it here to say that when two objects are compared, that with which the comparison is made is put in the ablative case, like the Latin. Thus, for example, 'this house is high,' یِہ گھر بُلند ہَي *yih ghar buland hai*; 'this house is higher than the tree,' یِہ گھر درخت سي بُلند ہَي *yih ghar darakht se buland hai*, literally, 'this house (compared) with the tree is high.' The superlative degree is merely an extreme comparison formed by reference to the word سب *sab*, 'all,' as یِہ گھر سب سي بُلند ہَي *yih ghar sab se buland hai*, 'this house (compared) with all is high,' or 'this is the highest house of all.'

Of Pronouns.

Personal Pronouns.

30. The pronouns differ more or less from the substantives in their mode of inflection. Those of the first and second persons form the genitive in را *rā*, ري *re*, and رِي *rī*, instead of کا *kā*, &c. They have a distinct dative and accusative form in ي *e* (singular), and ين *eṅ* (plural), besides that made by the sign کو *ko*. They also form the oblique in a manner peculiar to themselves, and admit generally of the elision of the termination ون *oṅ*, in the oblique plural. They have the dative and accusative cases in both numbers the same; and lastly, the cases of the *Agent* are never inflected in the singular, these being always *maiṅ ne* and *tū ne* or *taiṅ ne*, never *mujh ne* and *tujh ne*.

The first personal pronoun is thus declined :—

مَين *maiṅ*, I.

	Singular.		Plural.	
N.	مَين *maiṅ*, I		هم *ham*, We	
G.	ميرا ميري *merā mere*, / ميرِي *merī*,	my, of me	همارا هماري *hamārā hamāre*, / هماري *hamārī*, f.	our
D. & Ac.	مُجهي *mujhe*, / مُجهه کو *mujh ko*,	me, or to me	همين *hameṅ*, / هم کو *ham ko*, / همون کو *hamoṅ ko*,	us, or to us
A.	مُجهه سي *mujh se*,	from me	هم سي *ham se*, / همون سي *hamoṅ se*,	from us
L.	مُجهه مين *mujh meṅ*,	in me	هم مين *ham meṅ*, / همون مين *hamoṅ meṅ*,	in us
Ag.	مَين ني *maiṅ ne*,	by me	هم ني *ham ne*, / همون ني *hamoṅ ne*,	by us.

In this example we have three forms essentially distinct from each other, viz., the nominative, genitive, and oblique modification in the singular, as مَين *maiṅ*, ميرا *merā*, مُجهه *mujh*; and in the plural هم *ham*, همارا *hamārā*, and هم *ham* or همون *hamoṅ*. From the oblique modifications, مُجهه *mujh*, and هم *ham* or همون *hamoṅ*, the other oblique cases are formed by adding the requisite post-positions, except that the case denoting the agent is in the singular مَين ني *maiṅ ne*.

The second personal pronoun تُو *tū* or تَين *taiṅ* is declined in a similar manner.

	Singular.	Plural.
N.	تَين or تُو *tū* or *tain*, Thou	تُم *tum*, You
G.	تيرا تيري *terā*, &c., thy	تُمهارا ري رِي *tumhārā*,&c., your
D. & Ac.	تُجهي *tujhe*, / تُجهه كو *tujh ko*, to thee, or thee	تُمهين *tumheṅ*, to you / تُم تُمهه تُمهون كو *tum-*, *tumh-*, or *tumhoṅ-ko*, you
A.	تُجهه سي *tujh se*, from thee	تُم تُمهه تُمهون سي *tum-*, *tumh-*, or *tumhoṅ-se*, from you
L.	تُجهه مين *tujh-meṅ*, in thee	تُم تُمهه تُمهون مين *tum-*, *tumh-*, or *tumhoṅ-meṅ*, in you
Ag.	تُوني *tū-ne*, by thee	تُم or تُمهون ني *tum-*, or *tumhoṅ-ne*, by you
V.	اَي تُو *ai-tū*, O thou	اَي تُم *ai tum*, O ye.

Demonstrative Pronouns.

31. In Hindustani the demonstrative pronouns, 'this,' 'that,' 'these,' and 'those,' at the same time supply the place of our third person 'he,' 'she,' 'it,'

and 'they.' They are the same for both genders, and the context alone determines how they are to be rendered into English. The word یِہ *yih*, 'this,' 'he,' 'she,' or 'it,' is used when reference is made to a person or object that is near; and وُہ *wuh*, 'that,' 'he,' 'she,' or 'it,' when we refer to that which is more remote. The proximate demonstrative یِہ *yih*, 'he,' 'she,' 'it,' 'this,' is declined as follows:—

	Singular.	Plural.
N.	یِہ *yih*, This, he, &c.	یِي *ye*, These, they
G.	اِسکي کي اِس *is-kā, -ke, -kī*, of this, him, &c.	اِن کا کي کِي *in-kā, -ke, -kī*, of these, of them
D.	اِس کو اِسي *is-ko* or *ise*, to to this, to him, &c.	اِن کو اِنهين *in-ko* or *inhen*, to these, to them
Ac.	یِہ اِس کو اِسي *yih, is-ko, ise*, this, him, &c.	یِي اِن کو اِنهين *ye, in ko, inhen*, these, them
Ab.	اِس سي *is-se*, from this, him, &c.	اِن سي *in-se*, from these, from them
L.	اِس مين *is-men*, in this, him, &c.	اِن مين *in men*, in these, in them
Ag.	اِس ني *is-ne*, by this, him, &c.	اِن ني اِنهون ني *in-ne, inhon ne*, by these, by them.

In this example we see that the nominative *yih* is changed into *is* for the oblique cases singular, and the nominative plural *ye* becomes *in* for the oblique plural, just as in English 'he' becomes 'him,' and 'they,' 'them.' In the oblique cases plural, it may be mentioned that besides the form اِن *in*, we sometimes meet with اِنهہ *inh* and اِنهون *inhon*, though not so common. The dative singular has two forms, one by adding *ko*,

like the substantives, and another by adding ي *e*, as *is-ko* or *is-e;* in the plural we have *in-ko* and *in-heṅ*. The accusative is generally like the dative, but often the same as the nominative, as in the declension of substantives.

32. The demonstrative وُہ, 'that,' 'he,' 'she,' 'it;' the interrogative کون *kaun*, 'who?' 'what?' the relative جو *jo*, 'he who,' 'she who,' &c., and the correlative سو *so*, 'that same,' are precisely similar in termination to یہہ in the foregoing example; hence it will suffice to give the nominatives, and one or two oblique cases of each, thus:—

Remote Demonstrative.

	Singular.	Plural.
N.	وُہ *wuh*, He, she, it, or that	وي *we*, They, those
G.	*اُس کا *us kā*, &c.	اُن اُنہہ اُنہون کا *un, unh, unhoṅ kā*, &c.
D.	اُس کو اُسي *usko, use*	اُن کو اُنہیں *unko* or *unheṅ*.

Interrogative (applied to persons or individuals).

N.	کَون *kaun*, Who? which?	کون *kaun*, Who? which?
G.	کِس کا *kis, kā*, &c.	کِن کِنہہ کِنہون کا *kin, kinh, kinhoṅ kā*, &c.

Interrogative (applied to matter or quantity).

N.	کیا *kyā*, What?	Same as the singular.
G.	کاهي *kāhe, kā*, &c.	

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* Sometimes وِس کا *wis kā*, &c.; and in the plur. وِن وِنہہ وِنہون کا *win, winh*, or *winhoṅ, kā*, &c.

Relative.

	Singular.	Plural.
N.	جو *jo* or جَون *jaun*, He who, she who, that which	جو *jo* or *jaun*, They who, those who or which
G.	جِس کا *jis kā*, &c.	جِن جِنھ جِنھون کا *jin, jinh, jinhoṅ kā*, &c.
D.	جِس کو جِسي	جِن کو جِنھين

Correlative.

N.	سو *so* or تَون *taun*, That same	سو *so* or تَون *taun*, These same
G.	تِس کا *tis kā*, &c.	تِن تِنھ تِنھون کا *tin, tinh, tinhoṅ kā*, &c.
D.	تِس کو تِسي	تِن کو تِنھين

Possessive Pronouns.

33. The genitives singular and plural of the personal and demonstrative pronouns are used adjectively as possessives, like the *meus, tuus, noster, vester*, &c., of the Latin, and in construction they follow the rule given respecting adjectives in ا *ā*. There is, however, in addition to these, another possessive of frequent occurrence, viz. اپنا *apnā*, اپني *apne*, and اپني *apnī*, 'own,' or 'belonging to self,' which under certain circumstances supplies the place of any of the rest, as will be fully explained in the Syntax. The word آپ *āp*, 'self,' is used with or without the personal pronouns; thus, مَين آپ *maiṅ āp*, 'I myself,' which meaning may be conveyed by employing آپ *āp* alone. But the most frequent use of آپ *āp* is to be met with as a substitute for the second person, to express respect, when it may be translated, 'you, sir,' 'your honour,' 'your worship,' &c. When used in this sense, آپ *āp* is

declined like a word of the second class of substantives under the singular form, thus :—

N.	آپ	*āp*, your honour
G.	آپکا کي کِي	*āp-kā, -ke, -kī*, of your honour
D. & Ac.	آپکو	*āp-ko*, to your honour, your honour
A.	آپ سي	*āp-se*, from your honour
L.	آپ مين	*āp-meṅ*, in your honour
Agt.	آپ ني	*āp-ne*, by your honour.

When the word آپ *āp* denotes self, it is declined as follows :—

N.	آپ	*āp*, self, myself, &c.
G.	اپنا اپني اپنِي	*apnā, apne, apnī*, own, of self, &c.
D. & Ac.	آپ کو اپني کو / اپني تئين	*āp ko* or *apne ko*, / *apne ta,īn*, } to self, self.

The phrase آپس مين *āpas-meṅ* denotes 'among ourselves,' 'yourselves,' or 'themselves,' according to the nominative of the sentence.

Indefinite Pronouns.

34. Under this head we class all those words which have more or less of a pronominal signification. The following are of frequent occurrence :—ايک *ek*, one ; دُوسرا *dūsrā*, another ; دونو *dono* or دونون *donoṅ*, both ; اَور *aur*, other (more); غير *ghair*, other (different); بعضي *ba'ze*, certain ; بهُت *bahut*, many, much ; سب *sab*, all, every ; هر *har*, each ; فُلانه *fulāna* or فُلانا *fulānā*, a certain one ; کوئي *ko,ī*, any one, some one ; کُچهه *kuchh*, any thing, something ; کَئي *ka,ī* and چند *chand*, some, several, many ; کِتنا *kitnā* or کِتّا *kittā*, how many ? جِتنا *jitnā* or جِتّا *jittā*, as many ; اِتنا *itnā*, or اِتّا *ittā*, so many. They are all regular in their inflections, with the exception

of کوئي *ko,ī,* any, and کچھ *kuchh,* some, which are thus declined :—

کوئي *ko,ī.*

	Singular.	Plural.
N.	کوئي *ko,ī,* Any one, some one	کوئي *ko,ī* or کئي *ka,ī,* some, several
Obl.	کسي کا *kisī, kā,* &c.	* کنني کا *kinī, kā,* &c.

کچھ *kuchh.*

N.	کچھ *kuchh,* Any thing, some thing	کچھ *kuchh,* any, some, &c.
Obl.	کسو کا *kisū kā,* &c.	* کنو کا *kinū kā,* &c.

a. The word *ko,ī,* unaccompanied by a substantive, is generally understood to signify a person or persons, as *ko,ī hai?* 'is there any one?' (vulgarly *qui hy*); and in similar circumstances *kuchh* refers to things in general, as *kuchh nahīṅ,* 'there is nothing,' 'no matter.' When used adjectively, *ko,ī* and *kuchh* may be applied to persons or things indifferently, particularly so in the oblique cases.

b. The following is a useful list of compound adjective pronouns; and as almost all of them have already been noticed in their simple forms, it has been deemed superfluous to add the pronunciation in Roman characters. They are for the most part of the indefinite kind, and follow the inflections of the simple forms of which they are composed; thus *ek ko,i,* some one, *ek kisī kā,* &c., of some one. If both members be subject to inflection in the simple forms, the same is observed in the compound, as *jo-ko,ī,* whosoever, *jis-kisī kā,* &c., of whomsoever, so *jo kuchh,* whatsoever, *jis-kisū kā,* &c., of whatsoever.

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* We have given the oblique forms of the plural *kinī* and *kinū* on the authority of Mr. Yates; at the same time we must confess that we never met with either of them in the course of our reading.

The compound adjective pronouns of the indefinite kind are ایک اَور, اَور ایک or دُوسرا ایک another, ایک کوئي some one, دُوسرا کوئي or دُوسرا کُچھ some other, ایک نہ ایک one or other, اَور کوئي some one else, اَور کُچھ something else, اَور سب the rest, بعضي کوئي or بعضي اَور some others, بہُت ایک many a one, بہُت کُچھ much, بہُت اَور many more, سب کوئي or ہر کوئي every one, سب کُچھ or ہر کُچھ every thing, سب ایک, ہر ایک or ہر کس every one, کوئي ایک whichever, کوئي اَور some other, جو کوئي whoever, جو کُچھ whatever, کوئي نہ کوئي some one or other, کُچھ ایک or کُچھ کُچھ somewhat, کُچھ اَور some more, کُچھ نہ کُچھ something or other. The use and application of all the pronouns will be fully explained under that head in the Syntax.

c. Under this section we ought in strictness to include the numerals, of which we here subjoin the first decade, together with the corresponding figures, Arabian and Indian, both of which are employed exactly like our own.

Figures.			Names.	Figures.			Names.
	Arab.	Ind.			Arab.	Ind.	
1	١	१	ایک *ek*	6	٦	६	چھہ *chha*
2	٢	२	دو *do*	7	٧	७	سات *sāt*
3	٣	३	تین *tīn*	8	٨	८	آٹھ *āṭh*
4	٤	४	چار *chār*	9	٩	९	نو *nau*
5	٥	५	پانچ *pānch*	10	١٠	१०	دس *das.*

In Hindustani, the numerals from ten to a hundred are not so simple and regular as ours ; these we shall treat of hereafter.

SECTION III.

Of the Verb فعل *fi'l.*

35. All verbs in Hindustani are conjugated in exactly the same manner. So far as terminations are concerned, there is not a single irregular verb in the language. There is, strictly speaking, but one simple tense (the aorist), which is characterized by distinct personal endings; the other tenses being formed by means of the present and past participles, together with the auxiliary 'to be.' The infinitive or verbal noun, which always ends in نا *nā* (subject to inflection), is the form in which verbs are given in Dictionaries; hence it will be of more practical utility to consider this as the source from which all the other parts spring.

36. From the infinitive are formed, by very simple and invariable rules, the three principal parts of the verb, which are the following:—1. The second person singular of the imperative or root, by rejecting the final نا *nā;* as from بولنا *bolnā,* to speak, comes بول *bol,* speak thou. 2. The present participle, which is always formed by changing the final نا *nā* of the infinitive into تا *tā,* as بولنا *bolnā,* to speak, بولتا *boltā,* speaking. 3. The past participle is formed by leaving out the ن *n* of the infinitive, as بولنا *bolnā,* to speak, بولا *bolā,* spoken. If, however, the نا *nā* of the infinitive be preceded by the long vowels ا *ā* or و *o,* the past participle is formed by changing the ن *n* into ي *y,* in order to avoid a disagreeable hiatus; thus from لانا *lānā,* to bring, comes لايا *lāyā* (not لاا *lā-ā*), brought; so رونا *ronā,* to weep, makes رويا *royā* in the past participle. These three parts being thus ascertained, it will be

very easy to form all the various tenses, &c., as in the examples which we are about to subjoin.

37. As a preliminary step to the conjugation of all verbs, it will be necessary to learn carefully the following fragments of the auxiliary verb 'to be,' which frequently occur in the language, not only in the formation of tenses, but in the mere assertion of simple existence.

Present Tense.

Singular.	Plural.
مَين هُون *main hūṅ*, I am	هم هَين *ham haiṅ*, we are
تُو هَي *tū hai*, thou art	تُم هو *tum ho*, you are
وُہ هَي *wuh hai*, he, she, it is	وي هَين *we haiṅ*, they are.

Past Tense.

مَين تها *main thā*, I was	هم تهي *ham the*, we were
تُو تها *tū thā*, thou wast	تُم تهي *tum the*, you were
وُہ تها *wuh thā*, he or it was	وي تهي *we the*, they were.

a. The first of these tenses is a curiosity in its way, as it is the only present tense in the language characterized by different terminations, and independent of gender. Instead of the form هَي *hai*, in the second and third persons singular, هَيگا *haiga* is frequently met with in verse; and in the plural, هَينگي *haiṅge* for هَين *haiṅ* in the first and third persons. In the past tense, تها *thā* of the singular becomes تهِي *thī* when the nominative is feminine, and in the plural تهِين *thīṅ*. We may here remark that throughout the conjugation of all verbs, when the singular terminates in *ā* (masculine), the plural becomes *e*; and if the nominatives be feminine, the *ā* becomes *ī* for the singular and *īṅ* (contracted for *iyāṅ*) for the plural. If several feminine terminations in the plural follow in succession, the *īṅ* is added only to the last, but even here there are exceptions.

38. We shall now proceed to the conjugation of an intransitive or neuter verb, and with a view to assist the memory, we shall arrange the tenses in the order of their formation from the three principal parts already explained. The tenses, as will be seen, are nine in number—three tenses being formed from each of the three principal parts. A few additional tenses of comparatively rare occurrence will be detailed hereafter.

Infinitive, بولنا *bolnā*, To speak.

Principal parts.			
	Imperative and root	بول	*bol*, speak (thou)
	Present participle	بولتا	*boltā*, speaking
	Past participle	بولا	*bolā*, spoke or spoken.

1. Tenses formed from the root.

Aorist.

English—'I may speak,' &c.

مَين بولُون	*maiṅ bolūṅ*	هم بولين	*ham boleṅ*
تُو بولي	*tū bole*	تم بولو	*tum bolo*
وُه بولي	*wuh bole*	وي بولين	*we boleṅ.*

Future.

English—'I shall or will speak,' &c.

مَين بولُونگا	*maiṅ bolūṅgā*	هم بولينگي	*ham boleṅge*
تُو بوليگا	*tū bolegā*	تم بولوگي	*tum bologe*
وُه بوليگا	*wuh bolegā*	وي بولينگي	*we boleṅge*
fem. *bolūṅgī*, &c.		fem. *bolengīṅ*, &c.	

Imperative.

English—'Let me speak, speak thou,' &c.

مَين بولُون	*maiṅ bolūṅ*	هم بولين	*ham boleṅ*
تُو بول	*tū bōl*	تم بولو	*tum bolo*
وُه بولي	*wuh bole*	وي بولين	*we boleṅ.*

2. Tenses formed from the present participle:

Indefinite.

English (as a present tense),—'I speak, thou speakest,' &c., (conditional)—'If I spoke, had I spoken,' &c., (habitual)—'I used to speak.'

مَين بولتا *maiṅ boltā*	هم بولتي *ham bolte*
تُو بولتا *tū boltā*	تُم بولتي *tum bolte*
وُہ بولتا *wuh boltā*	وي بولتي *we bolte.*

Present.

English—'I speak or am speaking,' &c.

مَين بولتا هُون *maiṅ boltā hūṅ*	هم بولتي هَين *ham bolte haiṅ*
تُو بولتا هَي *tū boltā hai*	تُم بولتي هو *tum bolte ho*
وُہ بولتا هَي *wuh boltā hai*	وي بولتي هَين *we bolte haiṅ.*

Imperfect.

English—'I was speaking, thou wast,' &c.

مَين بولتا تها *maiṅ boltā thā*	هم بولتي تهي *ham bolte the*
تُو بولتا تها *tū boltā thā*	تُم بولتي تهي *tum bolte the*
وُہ بولتا تها *wuh boltā thā*	وي بولتي تهي *we bolte the.*

3. Tenses from the past participle:

Past.

English—'I spoke, thou spokest,' &c.

مَين بولا *maiṅ bolā*	هم بولي *ham bole*
تُو بولا *tū bolā*	تُم بولي *tum bole*
وُہ بولا *wuh bolā*	وي بولي *we bole*

Perfect.

English—'I have spoken, thou hast,' &c.

مَين بولا هُون *maiṅ bolā hūṅ*	هم بولي هَين *ham bole haiṅ*
تُو بولا هَي *tū bolā hai*	تُم بولي هو *tum bole ho*
وُہ بولا هَي *wuh bolā hai*	وي بولي هَين *we bole haiṅ.*

Pluperfect.

English—'I had spoken, thou hadst spoken,' &c.

مَين بولا تها *main bolā thā*	هم بولي تهي *ham bole the*
تُو بولا تها *tū bolā thā*	تُم بولي تهي *tum bole the*
وُہ بولا تها *wuh bolā thā*	وي بولي تهي *we bole the.*

4. Miscellaneous verbal expressions:

Respectful Imperative or Precative.

بولِيے *bolīye* or بولِيو *bolīyo,* 'You, he, &c., be pleased to speak.'

بولِيےگا *bolīyegā,* 'You, he, &c., will have the goodness to speak.'

Infinitive (used as a gerund or verbal noun).

Nom. بولنا *bolnā,* 'Speaking:' gen. بولنے کا *bolne kā,* &c., 'Of speaking,' &c., like substantives of the third class.

Noun of Agency.

بولنے والا *bolne-wālā,* and sometimes بولنےهارا *bolne-hārā,* 'A speaker,' 'one who is capable of speaking.'

Participles, used adjectively.

Pres. بولتا *boltā* or بولتا هُوا *boltā hū,ā,* fem. *boltī* or *boltī hū,ī.*	بولتے *bolte* or بولتے هُوئے *bolte hū,e,* fem. *boltīṅ* or *boltī hū,īṅ*
Past. بولا *bolā* or بولا هُوا *bolā hū,ā,* fem. *bolī* or *bolī hū,ī*	بولے *bole* or بولے هُوئے *bole hū,ē,* fem. *bolīṅ* or *bolī hū,īṅ.*

Conjunctive (indeclinable). بول *bol,* بولے *bole,* بولکے *bolke,* بولکر *bolkar,* بول کرکے *bol kar-ke,* or بول کرکر *bol-kar-kar,* having spoken.

Adverbial participle (indeclinable). بولتے هِي *bolte-hī,* On speaking, or on (the instant of) speaking.

a. We may here briefly notice how the various portions of the verb are formed. The aorist, it will be seen, is the only part worthy of the name of tense, and it proceeds directly from the *root* by adding the terminations *ūṅ, e, e,* for the singular, and *eṅ o, eṅ,* for the plural. The future is formed directly from the aorist by adding *gā* to the singular and *ge* to the plural for masculines, or by adding *gī* and *giyāṅ* (generally contracted into *gīṅ*) when the nominative to the verb is feminine. The imperative differs from the aorist merely in the second person singular, by using the bare root without the addition of the termination *e.* Hence, the future and imperative are mere modifications of the aorist, which we have placed first, as the tense *par excellence.* It is needless to offer any remark on the tenses formed from the present participle, as the reader will easily learn them by inspection. The three tenses from the past participle are equally simple in all neuter or intransitive verbs; but in transitive verbs they are subject to a peculiarity of construction, which will be noticed further on. The proper use and application of the various tenses and other parts of the verb will be fully treated of in the Syntax.

b. As the aorist holds the most prominent rank in the Hindustani verb, it will be proper to notice in this place a few euphonic peculiarities to which it is subject. 1. When the root ends in *ā,* the letter *w* is optionally inserted in the aorist between the root and those terminations that begin with *e;* thus لانا *lānā,* to bring, root لا *lā,* aorist لاوي *lāwē* or لاي *lā,e.* 2. When the aorist ends in *o,* the letter *w* is optionally inserted, or the general rule may be observed, or the initial vowels of the termination may all vanish, as will be seen in the verb *honā,* which we are about to subjoin. Lastly, when the root ends in *e,* the letter *w* may be inserted between the root and those terminations which begin with *e,* or the *w* being omitted, the final *e* of the root is absorbed in the terminations throughout. Thus دينا *denā,* to give, root دي *de,* aorist *deūṅ, dewe, dewe; deweṅ de,o, deweṅ;* or, contracted, *dūṅ, de, de; deṅ, do, deṅ.* It is needless to add that the future and imperative of all such verbs are subject to the same modification.

39. We now come to the verb هونا *honā*, 'to be, or become,' which, being of frequent occurrence, is worthy of the reader's attention. It is perfectly regular in the formation of all its tenses, &c., and conjugated precisely like *bolnā*, already given. The past participle changes the *o* of the root into *ū*, instead of retaining the *o* and inserting the euphonic *y* (No. 36), thus هُوٗا *hū,ā*, 'been or become,' not هویا *hoyā;* so the respectful imperative is *hūjiye*, &c.; but these slight peculiarities do not in the least affect the regularity of its conjugation, as will be seen in the paradigm.

Infinitive هونا *honā*, To be, or become.

Root هو *ho*, present participle هوتا *hotā*, past participle هُوٗا *hū,ā*.

Aorist.

I may or shall be, or become.

مَین هوؤن - هون *maiṅ ho,ūṅ* or *hoṅ*

تُو هووي - هوئي - هو *tū howe, ho,e,* or *ho*

وُہ هووي - هوئي - هو *wuh howe, ho,e,* or *ho.*

هم هووین - هوئین - هون *ham howeṅ, ho,eṅ,* or *hoṅ*

تُم هوٗو - هو *tum ho,o* or *ho*

وي هووین - هوئین - هون *we howeṅ, ho,eṅ,* or *hoṅ.*

Future.

I shall or will be, or become.

مَین هوؤنگا - هُونگا *maiṅ ho,ungā* or *hūngā*

تُو هوویگا - هوئیگا - هوگا *tū howegā, ho,egā,* or *hogā*

وُہ هوویگا - هوئیگا - هوگا *wuh howegā, ho,egā,* or *hogā.*

هم هووینگي - هوئینگي - هونگي *ham howenge, ho,enge,* or *honge*

تُم هووگي - هوگی *tum ho,oge* or *hoge*

وي هووینگي - هوئینگي - هونگي *we howenge, ho,enge,* or *honge.*

Imperative.

Let me be, be thou, &c.

مَين هوُون - هون *main ho,ūn* or *hon*

تُو هو *tū ho*

وُه هووي - هوئي - هو *wuh howe, ho,e,* or *ho.*

هم هووين - هوئين - هون *ham howen ho,en,* or *hon*

تُم هوُو - هو *tum ho,o* or *ho*

وي هووين - هوئين - هون *we howen, ho,en,* or *hon.*

Indefinite.

I am, I might be, I used to be, or become.

هوتا	مَين *main*	*hotā*	هوتي	هم *ham*	*hote.*
	تُو *tu*			تُم *tum*	
	وُه *wuh*			وي *we*	

Present.

I am, or I become, &c.

مَين هوتا هُون *main hotā hūn*	هم هوتي هَين *ham hote hain*
تُو هوتا هَي *tū hotā hai*	تُم هوتي هو *tum hote ho*
وُه هوتا هَي *wuh hotā hai*	وي هوتي هَين *we hote hain.*

Imperfect.

I was becoming, &c.

هوتا تها	مَين *main*	*hotā thā*	هوتي تهي	هم *ham*	*hote the.*
	تُو *tū*			تُم *tum*	
	وُه *wūh*			وي *we*	

Past.

I became, &c.

هُوا	مَين *main*	*hū,ā*	هُوئي	هم *ham*	*hū,e.*
	تُو *tū*			تُم *tum*	
	وُه *wuh*			وي *we*	

Perfect.

I have become, &c.

Singular.	Plural.
مَين هُوا هُون *main hū,ā hūn*	هم هُوئي هَين *ham hū,e hain*
تُو هُوا هَي *tū hū,ā hai*	تُم هُوئي هو *tum hū,e ho*
وُہ هُوا هَي *wuh hū,ā hai*	وي هُوئي هَين *we hū,e hain.*

Pluperfect.

I had become, &c.

هُوا تها	مَين *main* تُو *tū* وُہ *wuh*	*hū,ā thā*	هُوئي تهي	هم *ham* تُم *tum* وي *we*	*hū,e the.*

Respectful Imperative, &c.

هُوجِيي *hūjiye,* هُوجِيو *hūjiyo,* or هُوجِئيگا *hūjiegā,* be pleased to be, or to become.

Infinitive, or *Verbal Noun.*

هونا *honā,* being, *hone kā,* &c., of being.

Noun of Agency or Condition.

هونيوالا *honewālā,* that which is, or becomes.

Participles.

Pres. هوتا *hotā,* or هوتا هُوا *hotā hū,ā,* being, becoming.

Past. هُوا *hū,ā,* been, or become.

Conjunctive Participle.

&c. هو هوكر هوكي *ho, hokar, hoke,* &c., having been, or become.

Adverbial Participle.

هوتي هِي *hote hī,* on being, or becoming.

a. We may here observe that the aorist, future, and indefinite of هونا *honā,* 'to be,' are sometimes used as auxiliaries with the present and past participles of other verbs, so as to give us three additional tenses. These from their nature are not of very frequent occurrence, and some forms of them we confess we have

never met with in any work, printed or manuscript, except in grammars. They are however considered as distinct parts of the verb by native grammarians, therefore it is but right that they should find a place here. We therefore subjoin them, together with their native appellations, reserving the account of their use and application till we come to the Syntax.

1. *Ḥāl ī mutashakkī*, literally, 'present dubious.'

English—'I may or shall be speaking.'

مَین بولتا هوُون - هوُونگا *maiṅ boltā ho,ūṅ* or *hoūngā*
تُو بولتا هوويگا - هوويگا *tū boltā howe* or *howegā*
وُہ بولتا هوويگا - هوويگا *wuh boltā howe* or *howegā*
هم بولتي هووين - هووينگي *ham bolte howeṅ* or *howenge*
تُم بولتي هوُو - هوُوگي *tum bolte ho,o* or *ho,oge*
وي بولتي هووين - هووينگي *we bolte howeṅ* or *howenge.*

2. *Māẓī mutashakkī* or *Mashkūk*, 'past dubious.'

English—'I may or shall have spoken.'

مَین بولا هوُون - هوُونگا *maiṅ bolā ho,ūṅ* or *hoūngā*
تُو بولا هوويگا - هوويگا *tū bolā howe* or *howegā*
وُہ بولا هوويگا - هوويگا *wuh bolā howe* or *howegā*
هم بولي هووين - هووينگي *ham bole howeṅ* or *howenge*
تُم بولي هوُو - هوُوگي *tum bole ho,o* or *ho,oge*
وي بولي هووين - هووينگي *we bole howeṅ* or *howenge.*

3. *Māẓi shartiya* or *māẓi mutamannī.*

Past Conditional.

English—'Had I been speaking,' or 'had I spoken.'

بولتا هوتا - بولا هوتا { مَین *maiṅ* / تُو *tū* / وُہ *wuh* } *boltā hotā*, or *bolā hotā.*

بولتي هوتي - بولي هوتي	هم *ham* تم *tum* وي *we*	*bolte hote*, or *bole hote.*

b. Of these three tenses, the first is of rare occurrence; the second is more common, and the future form of the auxiliary is more usual than the aorist in both tenses. The third tense, or past conditional, is of very rare occurrence under the above form, its place being generally supplied by the simpler form مَیں بولتا *maiṅ boltā*, the first of the tenses from the present participle, which on account of its various significations we have given under the appellation of the *Indefinite Tense.* In the "Father of Grammars," that of Dr. Gilchrist, 4to. Calcutta, 1796, and also in two native treatises in our possession, the various forms '*maiṅ boltā*,' '*maiṅ boltā hotā*,' '*maiṅ boltā hū,ā hotā*,' and '*maiṅ bolā hotā*,' are all included under the appellation of *māẓī sharṭī*, or *māẓī mutamannī*, that is, Past Conditional. It is true, the form '*maiṅ boltā*' has occasionally a present signification, but to call it a present tense, as is done in some of our grammars, is leading the student into a gross error, as we shall shew hereafter.

40. We shall now give an example of a transitive verb, which as we have already hinted is liable to a peculiarity in those tenses which are formed from the past participle. The full explanation of this anomaly belongs to the Syntax. Suffice it here to say that the construction resembles to a certain extent the passive voice of the corresponding tenses in Latin. Thus for example, the sentence "He has written one letter," may in Latin, and in most European tongues, be expressed in two different ways, by which the assertion amounts to exactly the same thing, viz., "*Ille unam epistolam scripsit*," or "*Ab illo una epistola scripta est.*" Now these two modes of expression convey the same idea to the mind, but in Hindustani the latter form only is allowed; thus "*us ne ek chiṭhī likhī hai*," or "by him one letter has been written." Hence, in

Hindustani those tenses of a transitive verb which are formed from the past participle, will have their nominative cases changed into that form of the ablative expressive of the agent. What ought to be the accusative of the sentence will become the real nominative, with which the verb agrees accordingly, except in some instances when it is requisite that the accusative should have the particle *ko* affixed, in which case the verb is used in its simplest form of the masculine singular, as we have given it below.

a. It is needless to say that in all verbs the tenses from the root and present participle are formed after the same manner, and the peculiarity above alluded to is limited to transitive verbs only,—and to only *four tenses* of these,—which it is particularly to be wished that the student should well remember. In the following verb, مارنا *mārnā*, 'to beat or strike,' we have given all the tenses in ordinary use, together with their various oriental appellations, as given in a Treatise on Hindustani Grammar, compiled by a munshī in the service of Mr. Chicheley Plowden. It is a folio volume, written in Hindustani, but without author's name, date, or title.

Infinitive (*maṣdar*), مارنا *mārnā*, To beat.

مار *mar*, beat thou; مارتا *mārtā*, beating; مارا *mārā*, beaten.

1. Tenses of the root:

Aorist (*muẓāri'*).

Singular.	Plural.
مَین مارُون I may beat	هم مارین we may beat
تُو ماري thou mayst beat	تُم مارو you may beat
وُہ ماري he may beat	وي مارین they may beat.

Future (*mustaḳbil*).

مَین مارُونگا I shall or will beat	هم مارینگي we shall or will beat
تُو ماریگا thou shalt or wilt beat	تُم ماروگي you shall or will beat
وُہ ماریگا he shall or will beat	وي مارینگي they shall or will beat.

Imperative (*amr*).

Singular.	Plural.
مَين مارُون let me beat	هم مارين let us beat
تُو مار beat thou	تُم مارو beat ye or you
وُه ماري let him beat	وي مارين let them beat.

2. Tenses of the present participle:

Indefinite, or *Past Conditional* (*māẓī sharṭī* or *māẓī mutamannī*).

مَين مارْتا I beat, &c. &c.	هم مارْتي we beat
تُو مارْتا thou beatest	تُم مارْتي ye beat
وُه مارْتا he beats	وي مارْتي they beat.

Present (*ḥāl*).

مَين مارْتا هُون I am beating	هم مارْتي هَين we are beating
تُو مارْتا هَي thou art beating	تُم مارْتي هو you are beating
وُه مارْتا هَي he is beating	وي مارْتي هين they are beating.

Imperfect (*istimrārī*).

مَين مارْتا تها I was beating	هم مارْتي تهي we were beating
تُو مارْتا تها thou wast beating	تُم مارْتي تهي you were beating
وُه مارْتا تها he was beating	وي مارْتي تهي they were beating.

Present Dubious (*hāl i mutashakkī*).

English—'I may, shall, or will be beating.'

مَين مارْتا هوُنگا	هم مارْتي هووينگي
تُو مارْتا هوويگا	تُم مارْتي هوُگي
وُه مارْتا هوويگا	وي مارْتي هووينگي

3. Tenses of the past participle:

Peculiarity.—All the nominatives assume the case of the agent, characterized by the post-position نے *ne*, the verb agrees

with the object of the sentence in gender and number, or is used impersonally in the masculine singular form.

Past Absolute (*māẓī muṭlaḳ*).

English—'I beat or did beat,' &c. Literally, 'It is or was beaten by me, thee, him, us, you, or them.'

Singular.	Plural.
مارا { مَين ني *maiṅ ne*, تُو ني *tū ne*, اُس ني *us ne* } *mārā*	مارا { هم ني *ham ne*, تُم ني *tum ne*, اُن ني *un ne* } *mārā.*

Perfect, or *Past Proximate* (*māẓī ḳarīb*).

English—'I have beaten.' Literally, 'It has been (is) beaten by me, thee, him,' &c.

مارا هَي { مَين ني *maiṅ ne*, تُو ني *tū ne*, اُس ني *us ne* } *mārā hai*	مارا هَي { هم ني *ham ne*, تُم ني *tum ne*, اُن ني *un ne* } *mārā hai.*

Pluperfect, or *Past Remote* (*māẓī ba'īd*).

English—'I had beaten.' Literally, 'It was beaten by me, thee, him,' &c.

مارا تها { مَين ني *maiṅ ne*, تُو ني *tū ne*, اُس ني *us ne* } *mārā thā*	مارا تها { هم ني *ham ne*, تُم ني *tum ne*, اُن ني *un ne* } *mārā thā.*

Past Dubious (*māẓī mashkūk*).

English—'I shall have beaten,' i. e. 'It shall have been beaten by me, thee,' &c.

مارا هوگا { مَين ني *maiṅ ne*, تُو ني *tū ne*, اُس ني *us ne* } *mārā hogā*	مارا هوگا { هم ني *ham ne*, تُم ني *tum ne*, اُن ني *un ne* } *mārā hogā.*

Respectful Imperative (*amri ta'ẓīmī*).

مارئيي *mariye*, &c. &c.

All the other parts formed as in the verb *bolnā*.

41. We have now, we trust, thoroughly explained the mode of conjugating a Hindustani verb. There is no such thing as an irregular verb in the language; and six words only are slightly anomalous in the formation of the past participle, which last being known, the various tenses unerringly follow according to rule. We here subjoin the words to which we allude, together with their past participles.

Infinitives.	*Past Participles.*			
	Singular.		Plural.	
	Mas.	Fem.	Mas.	Fem.
جانا *jānā*, To go	گیا *gayā*	گئي *ga,ī*	گئي *ga,e*	گئين *ga,īṅ*
کرنا *karnā*, — do	کیا *kiyā*	کي *kī*	کیئي *kī,e*	کین *kīṅ*
مرنا *marnā* — die	مُوا *mū,ā*	مُوئي *mū,ī*	مُوئي *mū,e*	مُوئین *mū,īṅ*
هونا *honā* — be	هُوا *hū,ā*	هُوئي *hū,ī*	هُوئي *hū,e*	هُوئین *hū,īṅ*
دینا *denā* — give	دیا *diyā*	دي *dī*	دیئي *dī,e*	دین *dīṅ*
لینا *lenā* — a ke	لیا *līyā*	لي *lī*	لیئي *lī,e*	لین *līṅ.*

a. Of these, *jānā* and *marnā* are neuter or intransitive, and conjugated like *bolnā*. The conjugation of *honā* we have already given in full, and that of *karnā*, *denā*, and *lenā*, is like *mārnā*, 'to beat.' It would be utterly ridiculous then to call any of these an irregular verb, for at the very utmost the deviation from the general rule is not so great as in the Latin verbs *do*, *dedi*, *datum*, or *cerno*, *crevi*, &c., which no grammarian would on that account consider as irregular.

b. The peculiarities in the past participles of *honā*, *denā*,* and *lenā*, are merely on the score of euphony. The verb *jānā* takes its infinitive and present participle evidently from the Sanskrit root या *yā*, the *y* being convertible into *j*, as is well known, in

* The verb *denā* makes *dījiye*, and *lenā*, *lījiye*, in the respectful imperative; so do all those whose roots end in *ī*; as, *pīnā*, to drink, *pījiye*, &c.

the modern tongues of Sanskrit origin. Again, the past participle *gayā*, seems to have arisen from the root गम्, which also denotes 'to go.' In the case of *karnā*, 'to do, make,' it springs naturally enough from the modified form *kar*, of the root कृ *kri*, and at the same time there would appear to have been another infinitive, *kīnā*, directly from the Sanskrit root, by changing the *ri* into *ī*; hence the respectful imperative of this verb has two forms, *kariye* and *kījiye*, while the past participle *kiyā* comes from *kīnā*, the same as *piyā* from *pīnā*, 'to drink.' Lastly, *marnā* is from *mar*, the modified form of मृ *mri*; at the same time the form *mūnā*, whence *mū,ā*, may have been in use; for we know that in the Prakrit, which is a connecting link between the Sanskrit and the present spoken tongues of Northern India, the Sanskrit vowel *ri* began to be generally discarded, and frequently changed into *u*, and the Prakrit participle is *mudo*, for the Sanskrit *mrito*; just as from the Sanskrit verbal noun *prichhana*, we have the Hindustani *pūchhnā*, 'to ask,' through the Prakrit *puchhana*.

42. *Passive Voice.*—In Hindustani the use of the passive voice is not nearly so general as it is in English and other European languages. It is regularly formed by employing the past (or passive) participle of an active or transitive verb along with the neuter verb جانا *jānā*, 'to go,' or 'to be.' The participle thus employed is subject to the same inflection or variations as an adjective purely Indian (v. page 33), ending in ا *ā*. Of the verb *jānā* itself, we have just shewn that its past participle is *gayā*, which of course will run through all the tenses of the past participle, as will be seen in the following paradigm.

Infinitive, مارا جانا *mārā jānā*, To be beaten.

Imperative, مارا جا *mārā jā*, be thou beaten

Present Participle, مارا جاتا *mārā jātā*, being beaten

Past Participle, مارا گیا *mārā gayā*, beaten.

Tenses of the root.

Aorist.

Singular.	Plural.
مَين مارا جاؤن I may be beaten	هم ماري جاوين we may be beaten
تُو مارا جاوي thou mayst be beaten	تُم ماري جاؤ you may be beaten
وُه مارا جاوي he may be beaten	وي ماري جاوين they may be beaten.

Future.

مَين مارا جاؤنگا I shall or will be beaten	هم ماري جاوينگي we shall or will be beaten
تُو مارا جاويگا thou shalt or wilt be beaten	تُم ماري جاؤگي you shall or will be beaten
وُه مارا جاويگا he shall or will be beaten	وي ماري جاوينگي they shall or will be beaten.

Imperative.

مَين مارا جاؤن let me be beaten	هم ماري جاوين let us be beaten
تُو مارا جا be thou beaten	تُم ماري جاؤ be ye beaten
وُه مارا جاوي let him be beaten	وي ماري جاوين let them be beaten.

Tenses of the present participle.

Conditional.

اگر مَين مارا جاتا if I be, or had been, beaten	اگر هم ماري جاتي if we be, or had been, beaten
اگر تُو مارا جاتا if thou be, or hadst been, beaten	اگر تُم ماري جاتي if you be, or had been, beaten
اگر وُه مارا جاتا if he be, or had been, beaten	اگر وي ماري جاتي if they be, or had been, beaten.

Present.

Singular.	Plural.
مَين مارا جاتا هُون I am being beaten	هم ماري جاتي هَين we are being beaten
تُو مارا جاتا هَي thou art being beaten	تُم ماري جاتي هو you are being beaten
وُه مارا جاتا هَي he is being beaten	وي ماري جاتي هَين they are being beaten.

Imperfect.

مَين مارا جاتا تها I was beaten or being beaten	هم ماري جاتي تهي we were beaten
تُو مارا جاتا تها thou wast beaten	تُم ماري جاتي تهي you were beaten
وُه مارا جاتا تها he was beaten	وي ماري جاتي تهي they were beaten.

Tenses of the past participle.

Past.

مَين مارا گَيا I was beaten	هم ماري گَئي we were beaten
تُو مارا گَيا thou wast beaten	تُم ماري گَئي you were beaten
وُه مارا گَيا he was beaten	وي ماري گَئي they were beaten.

Perfect.

مَين مارا گَيا هُون I have been beaten	هم ماري گَئي هَين we have been beaten
تُو مارا گَيا هَي thou hast been beaten	تُم ماري گَئي هو you have been beaten
وُه مارا گَيا هَي he has been beaten	وي ماري گَئي هَين they have been beaten.

Pluperfect.

مَين مارا گَيا تها I had been beaten	هم ماري گَئي تهي we had been beaten
تُو مارا گَيا تها thou hadst been beaten	تُم ماري گَئي تهي you had been beaten
وُه مارا گَيا تها he had been beaten	وي ماري گَئي تهي they had been beaten.

a. Muhammad Ibrahīm Munshī, the author of an excellent Hindustanī grammar entitled *Tuḥfae Elphinstone,* printed at Bombay, 1823, would seem to conclude that the Hindustani has no passive voice at all. He says, p. 44, "Dr. Gilchrist and Mr. Shakespear are of opinion that there is a passive voice in Hindustani, formed by compounding the past participle of active verbs with the verb جانا. But the primitive signification of this verb *to go,* seems so irreconcilable with the simple state of being, as to render it improbable that it could ever be used in the same manner as the substantive verbs of other languages." Now, the fact is, that the worthy Munshī is carried too far, principally from a strong propensity to have a slap at his brother grammarians, Messrs. Gilchrist and Shakespear, whom he hits hard on every reasonable occasion; add to this that the passive voice in his native language is of rare occurrence. But there is undoubtedly such a thing as a regular passive voice occasionally to be met with, and it is formed with the verb جانا *jānā,* 'to go,' as an auxiliary. Nor is the connection of *jānā,* 'to go,' with the passive voice so very *irreconcilable* as the Munshī imagines. In Gaelic, the very same verb, viz. 'to go,' is used to form the passive voice, though in a different manner, the verbal noun denoting the action being used as a nominative to the verb 'to go;' thus the phrase, "He was beaten," is in Gaelic literally "The beating of him went," i.e. took place, which is not very remote from the Hindustani expression. Again, in Latin, the phrase, "I know that letters will be written," is expressed by "*Scio literas scriptum iri,*" in which the verb 'to go,' enters as an auxiliary; to say nothing of the verb *veneo* (*ven* + *eo*), 'to be sold.'

b. We have seen in the conjugation of *mārnā,* 'to beat,' that those tenses which spring from the past participle, have a construction similar to the Latin passive voice. This construction is always used when the agent is known and expressed; as, اُس سِپاهِي نے ایک مرد مارا هَے *us sipāhī ne ek mard mārā hai,* 'that soldier has beaten a man,' or (more literally) 'by that soldier a man has been beaten.' Again, if the agent is unknown

or the assertion merely made in general terms, the regular form of the passive is used; as, *ek mard mārā gayā,* 'a man has been beaten,' and even this might be more idiomatically expressed by saying *ek mard ne mār khā,ī hai,* 'a man has suffered a beating.'

c. One cogent reason why the passive voice does not frequently occur in Hindustani is, that the language abounds with primitive simple verbs of a passive or neuter signification, which are rendered active by certain modifications which we are about to state. Thus پلنا *palnā* signifies 'to be fed or reared,' which again becomes an active or transitive verb by lengthening the vowel of the root; as, پالنا *pālnā,* to 'feed or rear,' as will be more fully explained immediately.

Derivative Verbs.

43. In Hindustani a primitive verb, if neuter, is rendered active, as we have just hinted, by certain modifications of, or additions to, its root. In like manner, an active verb may, by a process somewhat similar, be rendered causal or doubly transitive. The principal modes in which this may be effected are comprised under the following

Rules.

1. By inserting the long vowel ا *ā* between the root and the نا *nā* of the infinitive of the primitive verb; thus, from پکنا *paknā,* a neuter verb, 'to grow ripe,' 'to be got ready' (as food), comes پکانا *pakānā* (active), 'to ripen, or make ready,' 'to cook.' Again, this active verb may be rendered causal or doubly transitive by inserting the letter و *w* between the root and the modified termination انا *ānā;* thus, from پکانا *pakānā,* 'to make ready,' we insert the letter و *w,* and get the causal form پکوانا *pakwānā,* 'to cause (another) to make (any thing) ready.' To shew the use of the three forms of the verb, we will add a few plain examples. 1. کھانا پکتا ہے *khānā paktā hai,* 'the dinner is cooking' (or 'being cooked'); 2. خدمتگار کھانا پکاتا ہے

khidmatgār khānā pakātā hai, 'the servant is (himself) cooking dinner or food;' 3. مہمانْدار کھانا پکْواتا ہَے *mihmāndār khānā pakwātā hai,* 'the host is causing dinner to be cooked.' These examples shew the copiousness of the Hindustani verb as compared with the English. For whereas we are obliged to employ the same verb both as neuter and active, like the word 'cooking' in the first and second examples, the Hindustani has a distinct expression for each. And the پکْوانا *pakwānā* in the last example is much more neat and concise than the English 'is having,' 'is getting,' or 'is causing' the dinner (to be) 'cooked.' In like manner, the neuter جلْنا *jalnā,* to burn, *jalānā,* to kindle, and *jalwānā,* to cause to be kindled; for example, *battī jaltī hai,* 'the candle burns;' a man will say to his servant, *battī ko jalāo,* 'light the candle' (yourself), but he may say to his munshī, *battī ko jalwāo,* 'cause the candle to be lit' (by others).

2. When the root of the primitive verb is a monosyllable with any of the long vowels ا *ā,* و *o* or *ū,* and ي *e* or *ī,* the latter are shortened in the active and causal forms, that is, the ا of the root is displaced by *fatha,* the و by *zamma,* and the ي by *kasra;* as, جاگْنا *jāgnā,* to be awake, جگانا *jagānā,* to awaken; بولْنا *bolnā,* to speak, بُلانا *bulā-nā,* to call, بلْوانا *bulwānā,* to cause to be called, to send for; so بھُولْنا *bhūlnā,* to forget, بھُلانا *bhulānā,* to mislead, بھُلْوانا *bhulwānā,* to cause to be misled; لیٹْنا *leṭnā,* to lie down, لِٹانا *liṭānā,* to lay down, لِٹْوانا *liṭwānā,* to cause to be laid down; بھیگْنا *bhīgnā,* to be wet, بھِگانا *bhigānā,* to wet, بھِگْوانا *bhigwānā,* to cause to be made wet. When the vowel sound of the root consists of the strong diphthongs و ـَ *au,* and ي ـَ *ai,* these undergo no change, and consequently such words fall under Rule 1; as, دَوڑْنا *dauṛnā,* to run, دَوڑانا *dauṛānā;* پَیرْنا *pairnā,* to swim, پَیرانا *pairānā.* The verb بَیٹھنا *baiṭhnā,* to sit, makes بِٹھانا *biṭhānā* or بَیٹھانا *baiṭhānā.*

3. A numerous class of neuter verbs, having a short vowel in the last syllable of the root, form the active by changing the short vowel into its corresponding long; that is, *fatḥa* becomes ا *ā*; *zamma* becomes و *o** (or *ū*); and *kasra* becomes ي *e* (or *ī*); as, پلنا *palnā*, to thrive or be nourished, پالنا *pālnā*, to nourish; کھلنا *khulnā*, to open (of itself). کھولنا *kholnā*, to open (any thing). These form their causals regularly, according to Rule 1; as, کھلوانا *khulwānā*, to cause (another) to open (any thing).

4. A few verbs add لانا *lānā* to the root, modified as in Rule 2; thus, سیکھنا *sīkhnā*, to learn, سکھانا *sikhānā*, and سکھلانا *sikhlānā*, to teach; کھانا *khānā*, to eat, کھلانا *khilānā*, to feed; سونا *sonā*, to sleep, سلانا *sulānā*, to lull (asleep); بیٹھنا *baiṭhnā*, to sit, to be placed, has a variety of forms, viz. *biṭhānā*, *baiṭhānā*, *biṭhlānā*, and *baiṭhlānā*; also *baiṭhālnā* and *baiṭhārnā*, to cause to sit, to set.

5. The following are formed in a way peculiar to themselves: بکنا *biknā*, to be sold, بیچنا *bechnā*, to sell; رہنا *rahnā*, to stay, رکھنا *rakhnā*, to keep, or place; ٹوٹنا *ṭūṭnā*, to burst, to be broken, توڑنا *toṛnā*, to break; چھٹنا *chhuṭnā*, to cease, to go off, چھوڑنا *chhoṛnā*, to let off, to let go; پھٹنا *phaṭnā*, to be rent, پھاڑنا *phāṛnā*, to rend, پھوٹنا *phūṭnā*, to crack, or split, پھوڑنا *phoṛnā*, to burst open (actively).

6. Verbs are formed from substantives or adjectives by adding انا *ānā* or نا *nā*; as from پانی *pānī*, water, پنیانا *paniyānā*, to irrigate; so from چوڑا, wide, *chauṛānā*, to widen. A few infinitives spring, as Hindustani verbs, regularly from Arabic and Persian roots, by merely adding نا *nā*. If the primitive word be a monosyllable ending with two consonants, a *fatḥa* is inserted

* The forms *e* and *o* are by far the most common; the *ī* and *ū* comparatively rare.

between the latter, on adding the نا *nā*; as from ترس *tars*, fear, pity, comes ترسنا *taras-nā*, to fear; so from لرز *larz*, trembling, لرزنا *laraz-nā*; and from بحث *baḥṣ*, argument, *baḥaṣ-na*, to dispute, &c. &c.

General Rule.—Primitive words consisting of two short syllables, the last of which is formed by the vowel *fatḥa*, on the accession of an additional syllable beginning with a vowel, whether for the purpose of declension, conjugation, or derivation, reject the *fatḥa* of the second syllable. Conversely, primitive words ending in two consecutive consonants, on adding a verbal termination beginning with a consonant, generally insert a *fatḥa* between the two consonants, as we have just seen in Rule 6.

Compound Verbs.

44. The Hindustani is peculiarly rich in compound verbs, though it must be admitted that our grammarians have needlessly enlarged the number. We shall, however, enumerate them all in the following list, and, at the same time, point out those which have no title to the appellation. Compound verbs are formed in various ways, as follows:—

I. *From the Root.*

1. Intensives, so called from being more energetic in signification than the simple verb. Ex. مار ڈالنا *mār ḍālnā*, to kill outright, from مارنا *mārnā*, to strike, and ڈالنا *ḍālnā*, to throw down; رکھ دینا *rakh-denā*, to set down, from رکھنا *rakhnā*, to place, and دینا *denā*, to give; کھاجانا *khā-jānā*, to eat up, from کھانا *khānā*, to eat, and جانا *jāṇā*, to go, &c. The main peculiarity of an intensive verb is, that the second member of it has, practically speaking, laid aside its own primary signification, while at the same time the sense of the first member is rendered more emphatic, as in our own verbs 'to run off,' 'to march on,' 'to rush away,' &c.; thus, *wuh hāthī par se gir-*

paṛā, 'he fell down from off (or, as the Hindustani has it, more logically, *from upon*) the elephant.'

2. POTENTIALS, formed with سکنا *saknā,* to be able; as بول سکنا *bol-saknā,* to be able to speak, جا سکنا *jā-saknā,* to be able to go, &c. The root of a verb in composition with *saknā* in all its tenses may be viewed as a potential mood; thus, *maiṅ bol-saktā hūṅ,* 'I am able to speak,' or 'I can speak;' so *maiṅ bol-sakā,* 'I could speak.'

3. COMPLETIVES, formed with چکنا *chuknā,* to have done; as کھا چکنا *khā-chuknā,* to have done eating, لکھ چکنا *likh-chuknā,* to have finished writing. The root of a verb with the future of *chuknā,* is considered, very properly, as the future perfect of such root; thus, *jab maiṅ likh-chukūngā,* 'when I shall have done writing,' that is, 'when I shall have written,' *postquam scripsero.* So, *agar maiṅ likh-chukūṅ,* 'if I may have written,' *si scripserim.*

II. *From the Present Participle.*

1. CONTINUATIVES, as بکتا جانا *baktā-jānā* or بکتا رہنا *baktā-rahnā,* to continue chatting. This is not a legitimate compound verb; it is merely a sentence, the present participle always agreeing with the nominative in gender and number, as, *wuh mard baktā jātā hai,* 'that man goes on chatting;' *we mard bakte jāte haiṅ,* 'these men go on chatting;' *wuh ranḍī baktī jātī hai,* 'that woman goes on chatting.'

2. STATISTICALS: گاتي آنا *gāte-ānā,* to come (in the state of one) singing; روتي دوڑنا *rote-dauṛnā,* to run crying. Here the present participle always remains in the inflected state, like a substantive of the third class, having some postposition understood.

III. *From the Past Participle.*

1. FREQUENTATIVES: مارا کرنا *mārā karnā,* to make a practice of beating; جایا کرنا *jāyā-karnā,* to make a practice of going.

2. DESIDERATIVES, as بولا چاہنا *bolā-chāhnā,* to wish, or to be about, or like to speak.

IV. *From Substantives or Adjectives, hence termed Nominals.*

From Substantives, as from جمع *jam',* collection, جمع کرنا

jam' karnā, to collect or bring together, and جمع هونا *jam' honā*, to be collected or come together; also from غوطه *ghoṭa*, a plunge, غوطه مارنا *ghoṭa mārnā*, to dive, غوطه کهانا *ghoṭa khānā*, to be dipped. From adjectives, as from چهوٹا *chhoṭā*, small, چهوٹا کرنا, *chhoṭā karnā*, to diminish; کالا *kālā*, black, کالا کرنا *kālā karnā*, to blacken.

a. There is a very doubtful kind of compound called a reiterative verb, said to be formed by using together two verbs regularly conjugated, &c., as بولنا چالنا *bolnā chālnā*, 'to converse;' but the use of these is generally confined to tenses of the present participle, or the conjunctive participle, and they are not regularly conjugated, for the auxiliary is added to the last only, as *we bolte chalte hain*, not *bolte hain chalte hain*, 'they converse (chit-chat) together;' so *bol-chāl-kar*, not *bol-kar chal-kar*, 'having conversed.' Those which are called Inceptives, Permissives, Acquisitives, &c., given in most grammars, are not properly compound verbs, since they consist regularly of two verbs, the one governed by the other, in the inflected form of the Infinitive, according to a special rule of Syntax; as, وہ بولنے لگا *wuh bolne lagā*, 'he began to say;' وہ جانے دیتا هے *wuh jāne detā hai*, 'he gives (permission) to go;' وہ جانے پاتا هے *wuh jāne pātā hai*, 'he gets (permission) to go;' all of which expressions are mere sentences, and not compound verbs.

b. Hence the compound verbs in the Hindustani language are really seven in number, viz.: the Intensive, Potential, Completive, Statistical, Frequentative, Desiderative, and Nominal. In these, the first part of the compound remains unchanged throughout, while the second part is always conjugated in the usual way. But among such of the nominals as are formed of an adjective with a verb, the adjective will agree *in gender* with the object of the verb, unless the concord be cut off by کو *ko*. Thus: گاڑی کهڑی کر *gāṛī khaṛī kar*, or گاڑی کو کهڑا کر *gāṛī ko khaṛā-kar*, 'stop the carriage.' In the latter case only can the verb کهڑا کرنا *khaṛā-karnā* be regarded as belonging to the class of compounds.

SECTION IV.

On the Indeclinable parts of Speech—Cardinal and Ordinal Numbers—Derivation and Composition of Words.

I. *Adverbs.*

45. THE adverbs in Hindustani, like the substantives, adjectives, and verbs, are to be acquired mainly by practice. Hence it would be a mere waste of space to swell our volume with a dry detached list of such words, which in all probability no learner would ever peruse. We shall therefore notice only those which have any peculiarity in their character or formation. As a general rule, most adjectives may be used adverbially when requisite, as is the case in German, and often in English. A series of pure Hindustani adverbs of frequent use is derived from five of the pronouns, bearing to each other a similar relation, as will be seen in the following table. Dr. Gilchrist's pupils will no doubt recollect with what pains the learned Doctor used to impress upon them the necessity of learning this "quintuple series," or, as he called it, "The philological harp."

a. Adjectives and adjective pronouns, when used adverbially, remain uninflected in the simplest form, viz., that of the nominative singular masculine; as, وُہ بہُت اچّھا لِکھتا ہَے *wuh bahut achchhā likhtā hai,* 'he writes very well.' This is exactly the rule in German, '*er schreibt sehr gut.*' In the following series, accordingly, numbers 5, 6, and 7, are merely the adjective or indefinite pronouns, formerly enumerated, employed as adverbs.

Table of a quintuple series of Adverbs of Time, Place, Manner, Quantity, and Number, formed from the five Pronouns, یِہ *yih,* وُہ *wuh,* کَون *kaun,* جَون *jaun,* تَون *taun, as under:*

	Near.	Remote.	Interrogative.	Relative.	Correlative.
	یِہ *yih*, this	وُہ *wuh*, that	کَون *kaun*, who?	جَون *jaun*, who, which	تَون *taun*, that same
1	اب *ab*, now	(wanting)	کب *kab*, / کد *kad*, when?	جب *jab*, / جد *jad*, when	تب *tab*, / تد *tad*, then
2	یہاں *yahāṅ*, here	وہاں *wahāṅ*, there	کہاں *kahāṅ*, where?	جہاں *jahāṅ*, wherever	تہاں *tahāṅ*, there
3	اِدھر *idhar*, hither	اُدھر *udhar*, thither	کِدھر *kidhār*, whither?	جِدھر *jidhar*, whither	تِدھر *tidhar*, thither
4	یُون *yūṅ*, this	وُون *wūṅ*, in that way	کیُون *kyūṅ*, how?	جیُون *jyūṅ*, as	تیُون *tyūṅ*, so
5	اَیسا *aisā*, like this	وَیسا *waisā*, like that	کَیسا *kaisā*, like what?	جَیسا *jaisā*, like which	تَیسا *taisā*, like that same
6	اِتّا *ittā*, / ایتا *etā*, this much	اوتا *otā*, that much	کتّا *kittā*, / کیتا *ketā*, how much?	جِتّا *jittā*, / جیتا *jetā*, as much	تیتا *tetā*, so much
7	اِتنّا *itnā*, / ایتنا *etnā*, this many	اُتنّا *utnā*, that many	کِتنّا *kitnā*, / کیتنا *ketnā*, how many?	جِتنّا *jitnā*, / جیتنا *jetna*, as many	تِتنّا *titnā*, so many.

a. From the first class we have other adverbs rendered more emphatic by the addition of هِي *hī*, &c. Thus: ابهِي *abhī*, just now, كبهِي *kabhī*, كبهُو *kabhū*, or كدهِي *kadhī*, ever, &c. From the second class, by changing ان *ān* into ين *in*; thus, يهين *yahīn*, exactly here, كهين *kahin*, whereabouts, somewhere, &c. From the fourth, by adding هين *hīn*; يونهين *yūnhīn*, in this very way, وونهين *wūnhīn*, thereupon, at that very time, exactly, the same as before, &c.

b. From among these may also be formed, by means of post-positions, &c., a number of useful compounds; as, اب تک *ab-tak*, or اب تلک *ab-talak*, till now; كب تک *kab-tak*, till when, &c.; كبهِي كبهِي *kābhī kabhī*, sometimes; كبهِي نه كبهِي *kabhī na kabhī*, some time or other; جهان تهان *jahān tahān*, here and there; جهان كهين *jahān kahīn*, wherever; اَور كهين *aur kahīn*, somewhere else; جب كبهِي *jab kabhī*, whenever; كيُون كر *kyūn kar*, how?

c. A few adverbs of time have a twofold signification, past or future, according to circumstances; thus, كل *kal*, to-morrow, or yesterday; پرسون *parson*, the day after to-morrow, or the day before yesterday; ترسون *tarson*, the third day from this past, or to come; نرسون *narson*, the fourth day from this. The time is restricted to past or future by the tenses of the verb and the context of the sentences in which such words are found.

d. Many adverbs occur from the Arabic and Persian languages; as, قضارا *ḳaẓārā* (or قضاكار *ḳaẓākār*), by chance, from قضا *ḳaẓā*, fate, &c., and را *rā*, the sign of the objective case; چگُونه *chigūna*, how; چنانچه *chūnānchi*, so that, like as; باري *bāre*, once, at last; بارها *bārhā* (pl.), often (times); شايد *shāyad*, perhaps (Hindustani هو تو هو *ho to ho*, it may be); خواه نه خواه *kh,āh na kh,āh*, volens nolens, positively, at all events; وَ غَيره *wa ghaira*, et cetera, &c.; فقط *faḳaṭ*, merely, finis.

e. Adverbs purely Arabic occur chiefly as follows: 1. Simply a noun with the article; thus, القصّة *alḳiṣṣa* (literally 'the story'); الغرض *algharaẓ* (literally, 'the end, purport,' &c.) in short; الحال *alḥāl* (the present), at this time; البتّة *albatta*, certainly; &c. 2. The Arabic noun in the accusative case, marked with the termination ا ـً *an* (p. 20); thus, اتّفاقًا *ittifāḳan*, by chance (from اتفاق *ittifāḳ*, fortune, accident, &c.); اصلًا *aṣlan* (or اصلا *aslā*), by no means; مثلًا *miṣlan*, for example (from مثل *maṣal*, or *miṣl*, parable, similitude); خصوصًا *khuṣūṣan*, especially, &c. Lastly, a noun with a preposition; as, بالفعل *bilfi'l*, in fact; في الحال *filḥāl* (in the present), في الفور *fi'l faur* (in the heat), all signifying, instantly, immediately; في الحقيقت *fi'l ḥaḳīḳat* (in truth), really; يعني *ya,nī*, that is to say, to wit, viz.

f. Many adverbial expressions occur consisting of a pronoun and substantive governed by a simple postposition understood; as, اِس طرح *is ṭaraḥ*, in this manner; کس طرح *kis ṭaraḥ*, how? &c.; کس واسطے *kis wāsṭe*, why? i. e. for what reason? and so on, with many other words of which the adverbial use is indicated by the inflection of the accompanying pronoun.

g. The pluperfect participle may also very often be elegantly applied adverbially; as, هنسکر *hańskar*, laughingly, سوچکر *sochkar*, deliberately, from هنسنا *hańsnā*, to laugh, سوچنا *sochnā*, to think, as اُس نے هنسکر کہا *usne hańskar kahā*, 'he laughing (or having laughed) said.'

II. *Prepositions.*

46. The prepositions in Hindustani are mere substantives in the locative case, having a postposition understood and sometimes expressed. Most of them are expressive of situation with regard to place, and thence figuratively applied to time, and even to

abstract ideas. Hence as substantives, they all govern the genitive case, those of them which are masculine (forming the majority) require the word which they govern to have the postposition كي *ke* after it; as, مرد كي آگي *mard ke āge,* 'before the man,' literally, 'in front of the man;' while those that are feminine require the word they govern to have كي *kī;* as, شهر كي طرف *shahr kī ṭaraf,* 'towards the city,' literally, 'in the direction of the city.' It is optional to put the preposition before or after the noun which it governs; thus in the foregoing example we might have said *āge mard ke,* or *mard ke āge,* with equal propriety.

The following is an alphabetical list of masculine prepositions requiring the nouns which they govern to have the genitive with *ke,* for reasons explained in the beginning of the Syntax.

آگي *age,* before, in front
اندر *andar,* within, inside
اوپر *ūpar,* above, on the top
باعث *ba'iṣ,* by reason of
بجائي *ba-jāe,* instead
بدلي *badle,* or بدل *badal,* instead
بدون *bidūn,* without, except
برابر *barābar,* equal to, opposite to
براي *barāe,* for, on account of
بعد *ba'd,* after (as to time)
بغير *baghair,* without, except
بن *bin,* بنا *binā,* without
بيچ *bīch,* in or among
پار *pār,* over (other side)
پاس *pās,* by, near
پيچهي *pīchhe,* behind, in the rear
تلي *tale,* under, beneath
تئين *ta,īn,* to
خارج *khārij,* without, outside
درميان *dar-miyān,* between, among
ساتهه *sāth,* with (in company)
سامهني *sāmhne,* before
سبب *sabab,* by reason
سوا *siwā* or *siwāe,* except
عوض *'iwaẓ,* instead, for
قبل *ḳabl,* before
قريب *ḳarīb,* near

کنی *kane*, near, with
گرد *gird*, round, around
لئی *liye*, for, on account of
ماری *māre*, through (in consequence of)
مطابق *muṭābiḳ*, conformable
موافق *mūāfiḳ*, according to
موجب *mūjib*, or بموجب *ba-mūjib*, by means of
نزدیک *nazdīk*, near
نیچی *nīche*, under, beneath
واسطی *wāsṭe*, for, on account of
هاتھ *hāth*, in the power of, by means of.

The following prepositions being feminine, require the words they govern to have the genitive with *kī*.

بابت *bābat*, respecting, concerning
بدولت *ba-daulat*, by means of
بمدد *bamadad*, by aid of
جہت *jihat*, on account of
خاطر *khāṭir*, for the sake of
طرح *ṭaraḥ*, after the manner of
طرف *ṭaraf*, towards
معرفت *ma'rifat*, by or through
نسبت *nisbat*, relative to.

Some of the feminine prepositions, when they come *before* the word they govern, require such word to have the genitive in *ke*, instead of *kī*. This is a point well worthy of examination, and we reserve the investigation of it till we come to the Syntax.

a. We have applied the term preposition to the above words with a view to define their *use* and *meaning*, not their mere *situation*. In most grammars they are absurdly called *Compound Post-positions*, on the same principle, we believe, that *lucus*, 'a *dark grove*,' is said to come from *lucere*, 'to shine.' But in sober truth, what we have called prepositions here, are neither compounds nor necessarily *post-positive;* and we make it a rule never to countenance a new term unless it be more explicit than those already established and familiar. In Greek, Latin, and Old English, the prepositions frequently follow the word which they govern, but this does not in the least alter their nature and use.

b. Besides the above prepositions, the following Arabic and

Persian prefixes are occasionally employed with words from those languages.

از *az*, from, by
الّا *illā*, except, besides
با *bā*, with (possessed of)
به or بِ *ba* (or *bi*), in, by
بي *be*, without (deprived of)
بر *bar*, on, in, at
براي *barāe*, for (on account of)
بِلا *bilā*, without (*sine*)
در *dar*, in, within
علي *'alā*, upon, above
عن *'an*, from
عِند *'ind*, near, with
فِي *fī*, in
ك *ka*, according to, like
ل *la* or *li*, to, for
مع *ma'*, with
مِن *min*, from.

III. *Conjunctions.*

47. The conjunctions have no peculiarity about them; we shall therefore add a list of the more useful of them in alphabetical order.

از بسکه *az bas-ki*, since, for as much as
اگر *agar*, گر *gar*, if
اگرچه *agarchi*, although
امّا *ammā*, but, moreover
اَور *āur*, and, also
بلکه *balki*, but, on the contrary
بهي *bhī*, also, indeed
پر *par*, but, yet
پس *pas*, thence, therefore
تو *to*, then
جبتک *jabtak*, until, while
جو *jo*, if, when
حال آنکه *ḥāl-ānki*, whereas, notwithstanding
خواه *kh,āh*, either, or
که *ki*, that, because, than
تاکه *tāki*, that, in order that
کیونکه *kyūṅki*, because
گویا *goyā*, as if
گوکه *go-ki*, although
لیکن *lekin*, but
مگر *magar*, except, unless
نهین تو *nahīṅ-to*, otherwise
نیز *nīz*, also, likewise

و *o*, وَ *wa*, and

ور *war*, for, وگر *wa-gar*, and if

ورنه *war-na*, and if not, unless

هم *ham*, also, likewise

هرچند *harchand*, although,

هنوز *hanoz*, yet

يا *yā*, or, either.

IV. *Interjections.*

48. These scarcely deserve the appellation of a 'part of speech;' we shall therefore content ourselves by enumerating a few of common occurrence.

شاباش *shābāsh* (i. e. شاد باش *shād bāsh*, happiness or good luck to you!), آفرين *āfrīn* (blessings on you), واه واه *wāh wāh* (admirable!), كيا خُوب *kyā khūb* (how excellent!), دهن دهن *dhan-i dhan* (how fortunate!), واه جِي *wāh jī*, كيا بات هَي *kyā bāt hai* (what an affair!), all express joy, admiration, and encouragement, like 'bravo! well done!' &c. But باپ ري *bāp re* (O father), 'astonishing! dreadful!' هائي هائي *hāe hāe*, or هَي هَي *hai hai*, وائي وائي *wāe wāe*, وَيلا وائي *wā'e wailā*, 'alas, alas! alackaday! woes me!' هت *hat*, چهِي چهِي *chhī chhī*, 'tush, pshaw, pish, fie fie!' دُر *dur*, 'avaunt!' express sorrow, contempt, and aversion. اَي *ai*, او *o*, 'Oh!' ري *re* or اري *are*, 'holla you!' are used in calling attention: the two last in a disrespectful way. ري *re* (m.) or رِي *rī* (f.) agrees in gender with the object of address; as, لَونڈي ري *launḍe re*, 'you boy!' لَونڈِي رِي *launḍī rī*, 'you girl!'

Numerals.

49. In page 42 we gave the first ten numerals, and we now add the remainder up to a hundred. Practically speaking, they are all irregular in their formation, though it would not be very difficult to account for the seeming irregularity on sound etymological principles. This however would not greatly benefit the student, who must in the meantime learn them by heart as soon as he can.

FIGURES.			NAMES.	FIGURES.			NAMES.
	Arab.	Ind.			Arab.	Ind.	
11	١١	११	اِگارہ *igārah*	31	٣١	३१	اِکتِیس *iktīs*
12	١٢	१२	بارہ *bārah*	32	٣٢	३२	بتِیس *batīs*
13	١٣	१३	تیرہ *tērah*	33	٣٣	३३	تیتِیس *tētīs*
14	١٤	१४	چَودہ *chaudah*	34	٣٤	३४	چَوتِیس *chautīs*
15	١٥	१५	پَندرہ *pandrah*	35	٣٥	३५	پَینتِیس *paintīs*
16	١٦	१६	سولہ *sōlah*	36	٣٦	३६	چھتِیس *chhattīs*
17	١٧	१७	سترہ *satrah*	37	٣٧	३७	سَینتِیس *saintīs*
18	١٨	१८	اٹھارہ *aṭhārah*	38	٣٨	३८	اٹھتِیس *aṭhtīs*
19	١٩	१९	اُنِیس *unīs*	39	٣٩	३९	اُنتالِیس *untālīs*
20	٢٠	२०	بِیس *bīs*	40	٤٠	४०	چالِیس *chālīs*
21	٢١	२१	اِکّیس *ikkīs*	41	٤١	४१	اِکتالِیس *iktālīs*
22	٢٢	२२	باٗیس *bā,īs*	42	٤٢	४२	بیالِیس *bē,ālīs*
23	٢٣	२३	تیٗیس *tē,īs*	43	٤٣	४३	تیتالِیس *tētālīs*
24	٢٤	२४	چَوبِیس *chaubīs*	44	٤٤	४४	چَوالِیس *chau,ālīs*
25	٢٥	२५	پچیس *pachīs*	45	٤٥	४५	پَینتالِیس *paintālīs*
26	٢٦	२६	چھبِیس *chhabbīs*	46	٤٦	४६	چھیالِیس *chhī,ālīs*
27	٢٧	२७	ستاٗیس *satā,īs*	47	٤٧	४७	سَینتالِیس *saintālīs*
28	٢٨	२८	اٹھاٗیس *aṭhā,īs*	48	٤٨	४८	اٹھتالِیس *aṭhtālīs*
29	٢٩	२९	اُنتِیس *untīs*	49	٤٩	४९	اُنچاس *unchās*
30	٣٠	३०	تِیس *tīs*	50	٥٠	५०	پچاس *pachās*

FIGURES.			NAMES.	FIGURES.			NAMES.
	Arab.	Ind.			Arab.	Ind.	
51	٥١	५१	اِکاون *ikāwan*	71	٧١	७१	اِکھتّر *ikhattar*
52	٥٢	५२	باون *bāwan*	72	٧٢	७२	بہتّر *bahattar*
53	٥٣	५३	تِرپن *tirpan*	73	٧٣	७३	تِہتّر *tihattar*
54	٥٤	५४	چَوّن *chauwan*	74	٧٤	७४	چَوہتّر *chauhattar*
55	٥٥	५५	پچپن *pachpan*	75	٧٥	७५	پچھتّر *pachhattar*
56	٥٦	५६	چھپّن *chhappan*	76	٧٦	७६	چِھہتّر *chhihattar*
57	٥٧	५७	ستّاون *sattāwan*	77	٧٧	७७	ستہتّر *sathattar*
58	٥٨	५८	اٹھاون *aṭhāwan*	78	٧٨	७८	اٹّھتّر *athhattar*
59	٥٩	५९	اُنسٹھ *unsaṭh*	79	٧٩	७९	اُناسِي *unāsī*
60	٦٠	६०	ساٹھ *sāṭh*	80	٨٠	८०	اسّي *assī*
61	٦١	६१	اِکسٹھ *iksaṭh*	81	٨١	८१	اِکاسِي *ikāsī*
62	٦٢	६२	باسٹھ *bāsaṭh*	82	٨٢	८२	بیاسِي *bē,āsī*
63	٦٣	६३	تِرسٹھ *tirsaṭh*	83	٨٣	८३	تِراسِي *tirāsī*
64	٦٤	६४	چَوسٹھ *chausaṭh*	84	٨٤	८४	چَوراسِي *chaurāsī*
65	٦٥	६५	پینسٹھ *paiṅsaṭh*	85	٨٥	८५	پچاسِي *pachāsī*
66	٦٦	६६	چھیاسٹھ *chhī'āsaṭh*	86	٨٦	८६	چھیاسِي *chhī,āsī*
67	٦٧	६७	ستسٹھ *satsaṭh*	87	٨٧	८७	ستاسِي *satāsī*
68	٦٨	६८	اٹھسٹھ *aṭhsaṭh*	88	٨٨	८८	اٹھاسِي *aṭhāsī*
69	٦٩	६९	اُنہتّر *unhattar*	89	٨٩	८९	نَواسِي *nau,āsī*
70	٧٠	७०	ستّر *sattar*	90	٩٠	९०	نَوّي *nauwē*

FIGURES.			NAMES.	FIGURES.			NAMES.
	Arab.	Ind.			Arab.	Ind.	
91	٩١	९१	اِکانَوي *ikānawē*	96	٩٦	९६	چھیانَوي *chhī,ānawē*
92	٩٢	९२	بانَوي *bānawē*	97	٩٧	९७	ستانَوي *satānawē*
93	٩٣	९३	تِرانَوي *tirānawē*	98	٩٨	९८	اٹھانَوي *aṭhānawē*
94	٩٤	९४	چورانَوي *chaurānawē*	99	٩٩	९९	نِنانَوي *ninānawē*
95	٩٥	९५	پچانَوي *pachānawē*	100	١٠٠	१००	سَو *sau* or سَي *sai*

a. Some of these have names slightly differing from the preceding, which we here subjoin :

11	گیارہ *gyārah*	51	ایکاون *ēkāwan*	85	پنْچاسِي *panchāsī*
18	اٹھارا *aṭhārā*	54	چوپن *chaupan*	86	چھاسِي *chhāsī*
19	اُنیس *unnīs*	55	پچاون *pachāwan*	90	نَوّد *nauwad*
21	ایکِیس *ēkīs*	61	ایکْسٹھ *ēksaṭh*	91	ایکانَوي *ēkānawē* or
31	ایکْتِیس *ēktīs*	66	چھاچھٹ *chhāchhaṭ*		اِکانَوي *ikānauwē*
33	تَینْتِیس *taintīs*	or	چھ سٹھ *chha-saṭh*	92	بانَوي *bānauwē* or
34	چونْتِیس *chauntīs*	68	ارْسٹھ *arsaṭh*		بِرانَوي *birānauwē*
38	ارْتِیس *artīs*	71	ایکْھتّر *ēkhattar*	93	تِرانَوي *tirānauwē*
39	اُنْچالِیس *unchālīs*	73	تِرْھتّر *tirhattar*	95	پنْچانَوي *panchānawē*
41	ایکْتالِیس *ēktālīs*	76	چھ ھتّر *chha-hattar*	96	چھانَوي *chhānawē*
43	تَینْتالِیس *taintālīs*	81	ایکاسِي *ēkāsī*	99	نَوانَوي *nau,ānawe.*
46	چھتالِیس *chhatālīs*	82	باسِي *bāsī* or	or	نِنانَوي
48	ارْتالِیس *artālīs*		بِراسِي *birāsī*		

a. The numbers above one hundred proceed somewhat like our own, only the conjunction is generally suppressed; as, ایک سَو پانچ *ek sau pānch,* one hundred (and) five; دو سَو دس *do sau das,* two hundred (and) ten, &c. The present year, 1846, may be expressed as with us, ایک هزار آٹھ سَو چھیالیس *ek hazār āṭh sau chhī,ālīs,* or اٹھارہ سَو چھیالیس *aṭhārah sau chhī,ālīs;* that is, one thousand eight hundred, &c., or eighteen hundred, &c.

b. The following are used as collective numbers:

گنڈا	*gaṇḍā,* a four	سَیکڑا	*saikṛā,* a hundred
گاهي	*gāhī,* a five	هزار	*hazār,* a thousand
کوڑي	*koṛī,* a score	لاکھ	*lākh,* a hundred thousand
چالیسا	*chālīsā,* a forty	کروڑ	*kaṛoṛ,* one hundred *lākhs,* or ten millions.

c. The ordinals proceed as follows:

پہلا	*pahlā* or *pahilā,* 1st	چوتھا	*chauthā,* 4th
پیہلا	*paihlā,* 1st	پانچواں	*pānchwāṅ,* 5th
دوسرا	*dūsrā,* 2nd	چھٹواں	*chhaṭwāṅ,* 6th, &c.
تیسرا	*tīsrā,* 3rd	چھٹھا	*chhaṭhā,* 6th, &c.

The 'seventh' and upwards are regularly formed from the Cardinals by the addition of واں *wāṅ.* The Ordinals are all subject to inflection like adjectives in ا *ā* or *āṅ,* that is, *ā* becomes *e* for the oblique masculine, and *ī* for the feminine. In like manner, *āṅ* becomes *eṅ* and *īṅ.*

d. Fractional Numbers.

پاؤ	*pā,o,* $\frac{1}{4}$	پَون	*paun,* $\frac{3}{4}$
چوتھ	*chauth,* $\frac{1}{4}$	پونا	*paunā,* $\frac{3}{4}$
چوتھائي	*chauthā,ī,* $\frac{1}{4}$	سَوا	*sawā,* $1\frac{1}{4}$, with a quarter
تِہائي	*tihā,ī,* $\frac{1}{3}$	ڈیڑھ	*ḍeṛh,* $1\frac{1}{2}$
آدھا	*ādhā,* $\frac{1}{2}$	اڑھائي	*aṛhā,ī,* $2\frac{1}{2}$

In the use of the fractional numbers, a few peculiarities occur, which it will be well to notice; thus, پَونِي *paune,* when prefixed to a number, signifies 'a quarter less' than that number; سَوا *sawā,* 'a quarter more;' ساڑھي *sāṛhe,* 'one half more,' &c. To the collective numbers for a hundred, a thousand, &c., they are similarly applied; thus, پَونِي سَو *paune sau,* = 75; سَوا سَو *sawā sau,* = 125. The words *ḍeṛh* and *aṛhā,ī* denote multiplication; as, ڈیڑھ هزار *ḍeṛh hazār,* = 1500, i. e. (1000 × 1½); اڑھائي هزار *aṛhā,ī hazār,* = 2500, or (1000 × 2½).

e. It will be seen then, that altogether the management of the numerals, whole and fractional, is no easy matter. The *sure* plan is to commit them carefully to memory up to 100. As a check upon this the learner should get the first ten, and the multiples of 10, as 20, 30, 40, &c.; then, if he is not *quite certain* of any number (not an unlikely occurrence), for example 35, he may safely say تِیس پر پانچ *tīs par pānch,* 'five over thirty.' Lastly, let him get the first twenty thoroughly, and then count by scores, کوڑِي *koṛi;* thus, 35 is *ek koṛi pandrah;* but the more scientific mode is, of course, to carry the hundred numerals in his head, and be quite independent.

Derivation of Words.

50. The Hindustani abounds with derivative words both of native origin and of foreign importation. Those from the Arabic are generally single words modified from a triliteral root, according to the grammatical rules of that language. From the Persian, on the other hand, not only derivative words are freely borrowed, but also a multitude of compounds, for the formation of which the Persian language has a peculiar aptitude, and to the number of which there is no limit. In like manner, compositions in the Hindī dialect abound in Sanskrit words, both derivative and compounded according to the genius of that highly cultivated language. Hence, in order to know Hindustani

on sound etymological principles, a slight knowledge of Arabic, Persian, and Sanskrit is absolutely requisite. To the majority of students in this country, however, this is impracticable, their time being necessarily occupied in the acquisition of those essential branches of knowledge usually taught at school. As a general rule, then, we may take it for granted that an acquaintance with the words of the Hindustani language, whether native or foreign, primitive or derivative, must be ultimately acquired by practice in reading, with the aid of a vocabulary or dictionary, together with exercises in composition. This being the case, it will not be necessary for us to enter deeply into the subject of derivation or composition; the reader, if inclined, may consult Dr. Gilchrist's quarto Grammar, edit. 1796, where he will find twenty-nine goodly pages devoted to this department.

Nouns denoting Agency or Possession.

51. We have already seen that the agent of a verb is denoted by adding the termination والا *wālā* (sometimes هارا *hārā*) to the inflected form of the infinitive, as *bolne-wālā* or *bolne-hārā*, a speaker. The same terminations added to a substantive denote in general the possessor of such substantive, real or temporary; as گھر والا *ghar wālā*, the master of the house; بیل والا *bail wālā*, the owner of the bullock; or, simply, the man with the bullock. A noun of the third class is inflected on the addition of والا *wālā*, as گدھے والا *gadhe wālā*, the owner of the ass; or, the man with the donkey. Various nouns of agency, &c. are also formed by adding the following terminations, thus:—

بان	to	باغ a garden	باغبان	*bāghbān*, a gardener
باز	—	ٹھٹھا a jest	ٹھٹھے باز	*ṭhaṭṭhe-bāz*, a jester
بر	—	راہ a road	راہبر	*rāhbar*, a guide
بردار	—	حقہ a pipe	حقہ بردار	*huḳḳah-bardār*, a pipe-bearer

بند to	نعل	a horse-shoe	نعلبند	*na'lband*,	a farrier
چي —	مشعل	a torch	مشعلچي	*mash'alchī*,	a torch-bearer
دار* —	زمين	land	زمين دار	*zamīn-dar*,	a landholder
ر —	لوها	iron	لوهار	*lohār*,	a blacksmith
كار —	بد	bad	بدكار	*badkār*,	an evil-doer
گر —	زر	gold	زرگر	*zargar*,	a goldsmith
گار —	گناه	crime	گناه گار	*gunāh-gār*,	a sinner
وار —	اميد	hope	اميدوار	*ummedwār*,	an expectant
وان —	در	door	دروان	*darwān*,	a porter
ي —	سپاه	army	سپاهي	*sipāhī*,	a soldier.

Nouns denoting the Means or Instrument.

52. These signify the thing by which the action may be performed, and are derived from verbal roots by affixing

ن as	بيل	rolling	بيلن	*belan*,	a rolling-pin
نا —	رم	playing	رمنا	*ramnā*,	a park
ني —	كتر	clipping	كترني	*katarnī*,	a pair of scissars
و —	جهاڑ	sweeping	جهاڑو	*jhāṛū*,	a broom.

Others are formed from nouns, by affixing

ال as	گهڑي	an hour	گهڑيال	*ghaṛīyāl*,	an hour-bell
انه —	دست	the hand	دستانه	*dastāna*,	a glove
ك —	چشم	the eye	چشمك	*chashmak*,	spectacles
ه —	دست	the hand	دسته	*dasta*,	a handle.

Nouns denoting Place or Situation.

53. These are formed partly by uniting two nouns together, and also by adding certain terminations; as,

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* The terminations *dār*, *bāz*, and perhaps a few more, require the noun to be inflected, if of the third class; as, *mazedār*, tasteful, *ṭhaṭṭhe-bāz*, a jester.

آباد a city	حَيدر Haidar	حيدرآباد	*ḥaidar-ābād*, the city of Haidar
باڑِي واڑِي a garden	پھُول a flower	پھُلواڑِي	*phūl-wāṛī*, a flower garden
پُور a city	غازِي Ghāzī	غازِي پُور	*Ghāzīpūr*, the city of Ghāzī
زار multitude	لالہ a tulip	لالہ زار	*lāla-zār*, a tulip bed
سال or سالا a place	گھوڑا a horse	گھُڑسال	*ghuṛ-sūl*, a stable
ستان a place	قبر a grave	قبرِستان	*ḳabr-istān*, a burying-ground
شن a place	گُل a rose	گُلشن	*gul-shan*, a rose-bower
گاہ a place	آرام rest	آرامگاہ	*ārām-gāh*, a resting-place
نگر city	کِشن Kishn	کِشن نگر	*Kishn-nagar*, the town of Krishna.

Abstracts.

54. Abstract nouns are formed chiefly from adjectives, by affixing some termination, of which the following are of common occurrence:

ا to	گرم warm	گرما	*garmā*, warm weather
تِي تا —	کم little	کمتِي	*kamtī*, deficiency
پا, پن, or پنا —	لڑکا a child	لڑکپن	*laṛak-pan*, childhood
س —	مِيٹھا sweet	مِٹھاس	*miṭhās*, sweetness
گِي —	تازہ fresh	تازگِي	*tāzagī*, freshness
ن —	اُونچا high	اُونچان	*ūnchān*, height
ئِي —	بُرا bad	بُرائِي	*burā,ī*, badness
ھٹ —	کڑوا bitter	کڑواھٹ	*kaṛwāhaṭ*, bitterness.

To Arabic nouns ت is generally added to form abstracts; as, حُکم *ḥukm*, a command, حُکومت *ḥukūmat*, dominion; so حجّام *ḥajjām*, a barber, *ḥajjāmat*, shaving. A few abstracts are

formed by a repetition of the word, with a slight alteration in the last; as جھوٹھ موٹھ *jhūṭh-mūṭh*, falsehood.

Verbals.

55. The verbal noun denoting the action (in progress) is generally expressed by the Infinitive. The action, in the abstract, is frequently expressed by the mere root; as, بول *bol*, speech, چاہ *chāh*, desire, &c. Others are formed from the root by adding certain terminations; as,

ا to	کہہ speak	کہا *kahā*, a saying	
ائي —	بو sow	بوائي *bo,ā,ī*, a sowing	
آپ —	مل mix	ملاپ *milāp*, a mixing or union	
اس —	پي drink	پياس *piyās*, desire to drink, thirst	
ش —	دان know (Pers.)	دانش *dānish*, knowledge	
ن —	جل burn	جلن *jalan*, a burning	
وا —	بھلا deceive	بھلاوا *bhulāwā*, a deception	
وٹ —	سجا prepare	سجاوٹ *sajāwaṭ*, preparation	
ائي —	کھل feed	کھلائي *khilā,ī*, a feeding	
ھٹ —	بلا call	بلاھٹ *bulāhaṭ*, a calling.	

Diminutives.

56. These are formed from other nouns, by adding to them various terminations; as,

ا to	بيٹي a daughter	بٹيا *biṭiyā*, a little daughter	
چي or چہ —	ديگ a cauldron	ديگچي *degchī*, a kettle	
ڑي —	پلنگ a bedstead	پلنگڑي *palangṛī*, a small bedstead	
ک —	توپ a cannon	توپک *topak*, a musket	
وا —	مرد a man	مردوا *mardū,ā*, a little contemptible man	

وٹا or يٹا to	هرن a deer	هرنوٹا *hiranoṭā*, a fawn
يلا or يل —	مور a peacock	موريلا *morelā*, a pea-chicken
بچه —	باغ a garden	باغيچه *baghīcha*, a kitchen garden.

Feminines formed from Masculines.

57. Names of males ending in ا *ā* or ه *a*, of the third class, have the corresponding females in ي *ī*; as بيٹا *beṭā*, a son; بيٹي *beṭī*, a daughter; گهوڑا *ghoṛā*, a horse; گهوڑي *ghoṛī*, a mare. In a similar manner names of lifeless objects of the third class have sometimes a feminine form, generally significant of diminution, as گولا *golā*, a bullet; گولي *golī*, a pill. Substantives of the first and second classes form the corresponding feminine by adding either ي *ī*, ني *nī*, or ن — *in*, as follows:—

مُلّا *mullā*, a teacher	مُلّاني *mullānī*
شير *sher*, a lion	شيرني *shernī*
مهتر *mihtar*, a sweeper	مهتراني *mihtarānī*
براهمن *brāhman*, a Brahman	براهمني *brāhmanī*
سُنار *sunār*, a goldsmith	سُنارن *sunārin*, or سُنارني *sunārnī*.

a. A few are irregular in their formation; thus, from بهائي *bhāī*, brother, بهن *bahin*, sister; بيگ *beg* or خان *khān*, lord, بيگم *begam* or خانم *khānam*, lady; راجا *rājā*, king, راني *rānī*, queen; هاتهي *hāthī*, m. an elephant, هتهني *hathnī*, f. In other cases, as باپ *bāp*, father, ما *mā*, mother, the words are totally different, as in our own language, and often taken from different tongues, as مرد *mard*, man (Persian), عورت *'aurat*, woman (Arabic).

Adjectives.

58. Adjectives are formed from substantives by the addition of certain terminations, most of which will be found in the following alphabetical list: their ordinary meaning will be obvious from the various examples; thus, by adding

ا to	بهوکهه hunger	بهوکها	*bhūkhā*, hungry
انه —	طفل a child	طفلانه	*ṭiflāna*, childish
آور —	زور strength	زورآور	*zor-āwar*, strong
بند —	هتهیار arms	هتهیاربند	*hathyār-band*, armed
دار —	وفا fidelity	وفادار	*wafā-dār*, faithful
زا —	ولایت foreign country	ولایتزا	*wilāyat-zā*, foreign born
سار —	کوه a mountain	کوهسار	*koh-sār*, mountainous
گیر —	دل the heart	دلگیر	*dil-gīr*, grieved
گین —	غم sorrow	غمگین	*gham-gīn*, sorrowful
لا or لو —	پیچهه behind	پچهلا	*pichhlā*, hindermost
مند —	دولت wealth	دولتمند	*daulat-mand*, wealthy
نا —	دو two	دونا	*dūnā*, double
ناک —	هول terror	هولناک	*haul-nāk*, terrible
و —	دیدار view	دیدارو	*dīdārū*, sightly
وار —	سوگ grief	سوگوار	*sog-wār*, grievous
ور —	نام name	نامور	*nām-war*, renowned
ه —	دوسال two years	دوساله	*do-sāla*, biennial
ي —	بازار a market	بازاري	*bāzārī*, of the market
یلاor یل —	دانت tooth	دنتیل	*dantel*, tusked
ین, ینه, or یانه to	چوب wood	چوبین	*chobīn*, wooden.

فام *fām* and گون *gūn* are added to words to denote colour; as,

زعفران فام *za'farān-fam*, saffron-coloured, نیل گون *nīl-gūn*, blue-coloured. کونا *konā* and گوشه *gosha* are added to numerals to express the figure of things; as, چوکونا *chau-konā*, quadrangular, شش گوشه *shash-gosha*, hexagonal, &c. وش *wash* and وار *wār* are added to express likeness; as, برق وش *barḳ-wash*, like lightning, مردانه وار *mardāna-wār*, like a brave man.

a. Many adjectives are formed by prefixing certain words; as follows:

ان	to	دیکھا seen	اندیکھا	*andekhā*, unseen
با	—	وفا trust	باوفا	*bā-wafā*, trusty
بي	—	صبر patience	بیصبر	*be-ṣabr*, impatient
بد	—	نام a name	بدنام	*bad-nām*, infamous
غیر	—	حاضر present	غیرحاضر	*ghair-ḥaẓir*, absent
خلاف	—	عقل wisdom	خلاف عقل	*khilāf-'aḳl*, foolish
کم	—	بخت fortune	کم بخت	*kam-bakht*, unfortunate
لا	—	چارہ help	لاچارہ	*lā-chāra*, helpless
نا	—	خوش pleased	ناخوش	*nā-khush*, displeased
هم	—	عمر age	همعمر	*ham-'umr*, coeval.

59. In concluding our remarks on the derivation of words, we would particularly direct the student's attention to the various uses of the termination ي *ī*. 1. It may be added to almost every adjective of the language, simple or compound, which then becomes the corresponding abstract substantive. 2. It may be added to all substantives denoting country, city, sect, tribe, physical substances, &c., which then become adjectives, signifying, *of* or *belonging to*, or *formed from*, &c., the primary substantive. Lastly. It is used in forming feminines from masculines; and it is the characteristic of the feminine gender in all present and past participles, as well as in all adjectives purely Indian ending in ا *ā*.

Compound Words.

60. In all works written in the Urdū or mixed dialect of Hindustani, a vast number of compound words from the Persian may be met with in almost every page. These are generally formed by the union of two substantives, or of an adjective with a substantive. Many of them are given in dictionaries, but as there is no limit to their number, the student must not place much reliance on that source. A few weeks' study of Persian will make the matter clearer than any body of rules we could lay down on the subject; we shall therefore notice here only the more important compounds, referring the student for further information to our Persian Grammar, edit. 1844.

Substantives.

a. A Persian or Arabic substantive with its regimen is of frequent occurrence in Hindustani; as, آبِ حیات *āb-i-ḥaiyāt,* 'water of immortality;' دیدۂ دانش *dīda,i-dānish,* 'the eye of discernment;' روئے زمین *rū-e-zamīn,* 'the face of the earth.' In a similar form a Persian substantive with its adjective occasionally occurs; as, مردِ نیکو *mard-i-nikū,* 'a good man;' عالمِ فانی *'ālam-i-fānī,* 'the perishable world.' These, when introduced into Hindustani, are viewed as single words, and form their various cases by adding the post-positions like nouns of the first or second classes; as, *āb-i-ḥaiyāt kā, āb-i-ḥaiyāt se,* &c.

b. A numerous class of Compound Substantives is formed by the mere juxta-position of two nouns; as, باورچی خانہ *bāwarchī-khāna,* 'cook-house, or kitchen,' from باورچی 'cook,' and خانہ 'a house;' so, رزم گاہ *razm-gāh,* 'the battle-field,' from رزم 'contest,' and گاہ 'a place;' in like manner, جہان پناہ *jahān-panāh,* 'the asylum of the world,' i. e. 'the royal personage,' from جہان 'the world,' and پناہ 'refuge;' so, روز نامہ *roz-nāma,* 'a day-book,' خرد نامہ *khirad-nāma,* 'the book of wisdom,' &c.

In compounds of this kind, the two words are generally written separate, though they may also be united into one. These are upon the whole like our own compounds, *book-stall, coffee-house, newspaper,* &c., of which it is customary to write some with a hyphen between, others quite separate, and a few united into one word.

c. There is a class of verbal Nouns, not very numerous, consisting, 1st. Of two contracted infinitives, connected with the conjunction و; as, گُفت و شنُود *guft o shanūd,* 'conversation,' literally, 'speaking and hearing;' آمد و رفت *āmad o raft* or *āmad o shud,* 'coming and going,' 'intercourse.' 2ndly. A contracted infinitive, with the corresponding root; as جُست و جُو *just o jū,* 'searching;' گُفت و گُو *guft o gū,* 'conversation.' The conjunction و in such cases is occasionally omitted; as, آمد شُد, گُفت گُو, the same as آمد و شُد, &c.

d. There are a few compounds similar to the preceding, consisting of two substantives, sometimes of the same, and sometimes of different signification; as, مرز و بُوم or مرز و کِشور *marz o būm* or *marz o kishwar,* 'an empire' or 'kingdom,' literally, 'boundary and region;' so, آب و هَوا *āb o hawā,* 'climate,' literally, 'water and air;' نشو و نما *nashv o namā,* 'rearing or bringing up' (a plant or animal). In these, also, the conjunction و may be omitted; as, مرز بُوم, نشو نما, &c.

e. Compounds purely Hindustani or Hindī are not nearly so numerous as those borrowed from the Persian; the following are occasionally met with: 1st. A masculine and feminine past participle, generally the same verb, though sometimes different; as, کہا کہي 'altercation,' کہا سُنِي 'disputation.' 2nd. Two nouns of the same, or nearly the same signification; as, نوکر چاکر 'servants,' رِیت رسم 'a custom or mode,' &c. Such expressions are very common in the *Bagh o Bahār,* which is the standard

work of the language. 3rd. Two words having something of alliteration about them, or a similarity of rhyme; as, دھوم دھام 'hurly-burly,' شور زور 'uproar,' مکر چکر 'trickery,' &c., all of which we should of course vote to be vulgarisms, only that they occur in the very best writers. Lastly, the Hindustani is particularly rich in imitative sounds, such as جھن جھن 'jingling,' سن سن 'simmering.'

f. Arabic phrases, such as we described in p. 19 (No. 18), are occasionally met with, such as مُسَبِّبُ الاَسْباب 'the Causer of causes,' 'God,' &c.; but we believe that all such are explained in good dictionaries.

Adjectives.

a. A very numerous class of epithets is formed by the union of two substantives; as, لالہ رُخ *lāla rukh*, 'having cheeks like the tulip;' پری رُوئی *parī rū,e* or *parī rū*, 'having the face of a fairy;' سنگ دِل *sang dil*, 'having a heart like stone;' شکر لب *shakar lab*, 'having lips (sweet) as sugar.' In English we have many instances, in the more familiar style, of this kind of compound; as, 'iron-hearted,' 'bull-headed,' 'lynx-eyed,' &c.

b. Another numerous class, similar to the preceding, is formed by prefixing an adjective to a substantive; as, خُوب رُوئی *khūb rū,e*, 'having a fair face;' پاک رائی *pāk rā,e*, 'of pure intention;' تنگ دِل *tang dil*, 'distressed in heart.' We make use of many such compounds in familiar conversation and newspaper style, such as 'clear-sighted,' 'long-headed,' 'sharp-witted,' 'hard-hearted,' &c.

c. Perhaps the most numerous class of the epithets is that composed of verbal roots, joined to substantives or adjectives; as, عالم گیر *'ālam gīr*, 'world-subduing;' فِتنہ انگیز *fitna angez*, 'strife-exciting;' جان آسا *jān āsā*, 'giving rest to the soul;' دِل سِتان *dil sitān*, 'ravishing the heart;' سُبُک رَو *subuk rav*,

'moving lightly.' Our best English poets frequently indulge in compounds of this class; thus, 'the night-tripping fairy,' 'the 'temple-haunting martlet,' 'the cloud-compelling Jove,' &c.

d. A knowledge of these Persian compounds will be absolutely necessary, in order to peruse with any advantage the finest productions of the Hindustani language. The poets in general freely use such terms; nor are they of less frequent occurrence in the best prose works, such as the *Bāgh o Bahār*, the *Ikhwān uṣ,ṣafa*, the *Khirad Afroz*, &c., for the thorough understanding of which, a slight knowledge of Persian is absolutely requisite. In proof of this we could point out many compounds which occur in our own selections from the *Khirad Afroz*, not to be found in any dictionary, the meaning at the same time being quite obvious to any one who knows Persian. Such, for example, are مرہم بہا *marham bahā*, 'medicine money;' نفس کُشي *nafas kushī*, 'mortifying of the passions;' صُوفي مِزاج *ṣūfī mizāj*, 'of philosophic disposition,' vide story 14th, p. 51.

e. We may reckon among the compounds such expressions as ما باپ *mā bāp*, 'parents,' لاڑ کپُور *laṛ-kapūr*—Lār and Kapūr, names of two brother minstrels who lived at the court of Akbar. It is barely possible that this may be an imitation of the Sanskrit compound called *dwandwa;* though the probability is in favour of its being an idiomatic omission of the conjunction اَور 'and,' between two such words as are usually considered to be associated together. In works purely Hindī, originally translated from the Sanskrit, such as the *Prem Sāgar*, it is most likely that such phrases as نند جسودا *nanda-jasodā*, 'Nanda and Jasodā;' کرِشن بلرام *krishna-balarām*, 'Krishna and Balarām,' are *bonâ fide* dwandwas; but it would savour of pedantry to apply the term to such homely expressions as روٹّي مکّھن 'bread and butter,' or the very *un-classical* beverage commonly called برنڈّي پاني, videlicet, 'brandy and water.'

SECTION V.

Syntax, or Construction of Sentences.

61. In all languages a simple sentence must necessarily consist of three parts: 1st, a nominative or subject; 2nd, a verb; and 3rd, a predicate or attribute; as, 'fire is hot,' 'ice is cold.' In many instances the verb and attribute are included in one word; as, 'the man sleeps,' 'the horse runs,' 'the snow falls,' in which case the verb is said to be neuter or intransitive. When the verb is expressive of an action, and at the same time the sense is incomplete without stating the object acted upon, it is called an active or transitive verb, as, 'the carpenter made a table,' 'the masons built a church.' In each of these sentences it is evident that something is required beyond the verb to complete the sense, for if we merely said 'the carpenter made,' 'the masons built,' the hearer would instantly ask 'made what?' 'built what?' In Hindustani and several of its kindred dialects, it is of the utmost importance that the learner should discriminate the active or transitive from the neuter or intransitive verb, in order that he may adopt that mode of construction peculiar to each. In a sentence whose verb is active or transitive, we shall designate the three parts as agent, verb, and object; thus *the carpenter* is the agent, *made* the verb; and *a table* the object.

a. In the arrangement of the three parts of a sentence, different languages follow rules peculiar to themselves; for instance, in the sentence, 'the elephant killed the tiger,' the Latin, Greek, and Sanskrit languages have the option of arranging the words in any order. The Arabic and the Gaelic put the verb first, then the nominative, and lastly the object. The English and French follow the logical order as we have just given it, and the Hindustani and Persian have also an arrange-

ment of their own, which we shall now proceed to explain, as our first rule of Syntax or construction.

62. The general rule for the arrangement of the parts of a sentence in Hindustani is, first, the nominative or agent; secondly, the predicate or object; and last of all, the verb; thus, آگ گرم هَي *āg garm hai*, 'fire is hot,' پرهيز اچهي دوا هَي *parhez achchī dawā hai*, 'abstinence is good physic,' هاتهي ني شير کو ماردّالا هَي *hāthī ne sher ko mārḍālā hai*, 'the elephant has killed the tiger.'

a. Though the above rule holds in short sentences, such as those we have just given, yet it is by no means of stringent application. In the first place, poets are freely allowed the proverbial license of the *genus;* that is, to adopt that arrangement of the words which best pleases the ear, or suits the metre. In prose, also, it may sometimes be more emphatic to put the object first; as, اُن بُتون کو تُو چُرا لايا 'thou hast stolen those images.' Sometimes the object is, for the sake of contrast or emphasis, put last, in the place usually occupied by the verb; as follows, جاهِل طلب کرتا هَي مال کو - اَور عاقِل کمال کو 'the fool seeks for wealth, and the sage for excellence,' where *māl-ko* and *kamāl-ko* are put last.

b. The Hindustani makes no difference in the arrangement of a sentence, whether it be interrogative or affirmative. In conversation, the tone of the voice, or the look, suffices to indicate whether or not a question is asked, and in reading it must be inferred from the context; thus, تُم جاوگي may signify 'you will go,' or 'will you go?' There are, however, several words which are used only in asking a question, such as those given in the middle column of p. 69. These, when used, come immediately before the verb; as, تُم کهان جاوگي 'where will you go?' The word کيا is sometimes employed at the beginning of a sentence to denote interrogation like the Latin *num* or *an;* as, کيا تُم ني يِهه مثل نهين سُني 'have you not heard this proverb?'

Concord of Adjectives with Substantives.

63. The adjective, as in English, generally precedes its substantive; if the adjective be capable of inflection, that is, if it be a purely Indian word ending in ا *ā*, the following rule holds: The termination ا *ā* is used before all masculine nouns in the nominative (or first accusative) case singular; before masculine nouns in any other case singular, or in the plural number, the termination ي *e* is used; and before all feminine nouns, in any case, singular or plural, the termination ـِي *ī* is used; thus, وہ بھلا مرد ہے *wuh bhalā mard hai*, 'he is a good man,' بھلے مرد سے *bhale mard se*, 'from a good man,' بھلے مرد *bhale mard*, 'good men,' بھلے مردوں سے *bhale mardon se*, 'from good men,' بھلی عورت *bhalī 'aurat*, 'a good woman,' بھلی عورتوں کا *bhalī 'auratoṅ kā*, &c., 'of good women.'

a. The same rule applies to such adjectives in ان *ān* and ہ *a*, as admit of inflection; as, دسواں مرد 'the tenth man,' دسویں مرد کا 'of the tenth man,' دسویں رات 'the tenth night;' so, بیچارہ مسافر 'the helpless traveller,' بیچارے مسافر کو 'to the helpless traveller,' بیچاری رانی 'the helpless queen.'

b. If adjectives, capable of inflection, be separated by means of the particle کو from the noun which they qualify, and united with the verb, they undergo no change; as, اُسکے منہہ کو کالا کرو 'blacken his face;' but in this sentence *kālā karnā* is to be reckoned a compound verb (p. 67, *b*). Adjectives, ending with any letter except ا, ہ, and ان, restricted as above, do not undergo any change; as, پاک آدمی 'a pure man,' پاک عورت 'a pure woman,' نا پاک چیز 'an unclean thing.'

c. As a general rule, adjectives, when followed by their sub-

stantives, never receive the nasal terminations (*ān*, *en*, or *on*) of the plural; and the same rule applies to such tenses as are formed of participles with or without an auxiliary verb, it being deemed sufficient to add the nasal *n* to the last word only; as, اچھي کتابين *achchhī* (not *achchhī'ān*) *kitābeṅ*, 'good books;' بھلي آدمیون نے *bhale* (not *bhaloṅ*) *ādmiyoṅ ne*, 'by good men;' وے چلي جاتي رهتي تھين *we chalī jātī rahtī thīṅ*, 'they (females) continued going along.' Sometimes, however, the participle takes the plural termination; as, پھرتیان هین and کرتیان هین extr. p. 28. When the adjective comes last (which may happen in verse), it sometimes receives the plural termination; as, راتین بھاریان 'heavy (tedious) nights.' (Yates's Gr.)

d. If an adjective qualifies two or more nouns, some masculine, some feminine, the adjective is used in the masculine form, and the same rule applies to the participles and future tenses of verbs; as, اُسکي ما باپ مُوئي هین 'his mother and father are dead;' اُسني اپني بیٹي بیٹي کو مُوا دیکھکر کہا 'he seeing his son and daughter dead, said,' &c. If, however, the substantives be names of inanimate things, the adjective generally agrees with that to which it stands nearest; as in the following sentence, کپڑي باسن اور کتابین بہت اچھي هین 'the clothes, plates, and books are very good.'

Concord of the Genitive, with its regimen, &c.

64. We have seen (p. 27, &c.) that the genitive case has three distinct terminations, *kā*, *ke*, and *kī*, and the rule which determines the choice of these is exactly similar to that which regulates the termination of the adjective; in fact, all genitives in Hindustani are *possessive adjectives*, subject to inflection, and, like adjectives, they are generally placed before the substantive which governs them. If the governing word

be masculine and in the nominative case (or first form of the accusative) singular, کا *kā* is used, as, مرد کا گھر *mard kā ghar*, 'the man's house,' or 'the house of the man,' مرد کا کُتّا وفادار ہَي *mard kā kuttā wafā-dār hai*, 'the man's dog is faithful,' مرد کا کُتّا مت مارو *mard kā kuttā mat māro*, 'do not beat the man's dog.' If the governing word be masculine and in an oblique case singular, or in any case plural, کي *ke* is used, as, مرد کي گھر سي *mard ke ghar se*, 'from the man's house,' مرد کي گھرون کو *mard ke gharoṅ ko*, 'to the man's houses.' Lastly, if the governing word be feminine, in whatever case or number, کي *kī* is used; as, مرد کي بيٹي *mard kī beṭī*, 'the man's daughter,' مرد کي کِتابين *mard kī kitāben*, 'the man's books.'

a. Although the general rule is to put the genitive case before its regimen, yet the reverse is of frequent occurrence, particularly in such works as have been translated or imitated from the Persian; as, قَيد بدن کي 'the thraldom of the body,' سِجْدهٔ شُکْر کا 'the worsh p of thanksgiving.' We may here state that the Persian genitive is formed by placing the governing word first, having its last letter marked with the vowel *kasra;* as, گنجِ دانِش *ganj-i-dānish*, 'the treasury of wisdom,' where the short vowel *i* is the sign of the genitive, similar in its use to our particle *of* in English. Persian words ending with ه and ي take ٔ; and those ending with ا or و take ي for the sign of the genitive; as, بندهٔ خُدا 'a servant of God,' هَواي بَحر 'air of the sea.'

b. The genitive sign is employed *idiomatically* in such expressions as سب کا سب *sab kā sab*, 'one and all,' کھيت کا کھيت *khet kā khet*, 'the whole (field) of the field,' بات کي بات *bāt kī bāt*, 'mere talk;' and *adjectively* to convert a substantive

into an attributive; thus, سونے کا تختہ *sone kā takhta,* 'a golden plate,' or 'plate of gold;' بڑے سر کا چھوکرا 'a boy with a large head.'

c. In some cases it is idiomatically omitted; as, دریا کنارے *daryā kanāre,* 'on the river bank,' for دریا کے کنارے میں *daryā ke kanāre meṅ,* 'on the bank of the river.' It is also omitted in many expressions in which the governing words denote weight or measure; as, ایک سیر گوشت 'one pound of flesh,' ایک بیگھا زمین 'a bīghā of ground,' where the words are used merely in apposition, the same as in German.

d. The genitive is also used to signify possession, value, &c.; as, پادشاہ کے ایک بیٹا تھا *pādshāh* KE [*pās* or *yahāṅ* understood] *ek beṭā thā,* 'the king had a son;' in like manner, اُسکے بھی ایک بیٹی تھی *us* KE [*pās,* &c.] *bhī ek beṭī thī,* 'he had also a daughter;' ایک روپیئے کا چانول *ek rūpī,e kā chāṅwal,* 'one rupee's (worth of) rice.'

e. Compounds formed of two common substantives in English will in Hindustani be expressed by the genitive case; as, لکھنے کی میز *likhne kī mez,* 'a writing-table;' کھانے کا وقت *khāne kā waḳt,* 'dinner time;' and sometimes the genitive sign is used in Hindustani when in English it is inadmissible, as فکر کا لفظ *fikr kā lafẓ,* 'the word FIKR.'

f. Instances sometimes occur in which a genitive case is used in consequence of a noun or preposition understood; such as تم اُسکے سنو 'hear ye him,' i. e. اُسکی بات 'his word;' so in the tale of the first darwesh (*Bāgh o Bahār,* p. 34), we have اب ہمارے تمہارے دوستیء جانے ہوئے (where the word بیچ or درمیان is understood), 'between you and me there has arisen a

sincere friendship.' The editors of a recent Calcutta edition have made an *amendment* here, by using *hamārī tumhārī!*

Government of Prepositions, &c.

65. The list of prepositions, page 72, beginning with آگي *āge*, &c., govern the genitive with کي *ke;* as, گهر کي آگي *ghar ke āge*, 'before (in front of) the house;' دريا کي پار *daryā ke pār*, 'over (on the other side of) the river,' &c. The less numerous list, beginning with بابت *bābat*, &c., page 73, govern the genitive with کي *kī;* as, شهر کي طرف *shahr kī ṭaraf*, 'towards (in the direction of) the city.' All the prepositions may be optionally put before or after the word which they govern, their effect on the substantive, with few exceptions, remaining the same.

a. The prepositions being all substantives in an oblique case whose termination is (No. 64, *c*) idiomatically omitted, it is easy to see from what we have just stated why they should govern the genitive in *ke* or *kī*, but never in *kā*. There is however one peculiarity attending some of the feminine prepositions which custom seems to have established; though the *rationale* of it be not at all evident. We have excellent authority for saying that the words بمدد, بيمرضي, طرف, and مانند, when they precede the substantive, require the genitive in کي *ke;* and when they follow, they require کي *kī*. In the second volume of the *Khirad Afroz*, p. 277, we have بمدد عقل کي *bamadad 'aḳl ke*, 'by aid of the understanding.' In the *Bāgh o Bahār*,* p. 40, we have بي مرضي حضور کي *be-marẓī ḥuẓūr ke*, 'without consent of

* Whenever reference is made to the *Bāgh o Bahār*, it is understood to be the edition recently edited by me, at the desire and expense of the Honourable the East-India Company. It is not only the cheapest, but in every respect the best work that the student can peruse, after he has gone through the Selections appended to this Grammar.—D.F.

her highness the princess;' and in page 188 of the same work, we have ايک طرف شهر کي *ek ṭaraf shahr ke,* 'on one side of the city;' all of them with *ke* in every edition and copy, printed or manuscript. The wonder is, how it escaped the *critical amendments* of the Calcutta editors already alluded to; but so it has, for even *they* have here followed the established reading.

b. The preposition مانند *mānand* or *mānind* has been amply discussed by Dr. Gilchrist in several of his works, but it must be confessed that the learned doctor does not in this instance appear as a sound and fair critic. He assumes that one of the munshīs used *ke* instead of *kī* by *mistake,* and that he had sufficient influence with all the other learned natives of the country to make them take his part, and sanction the error. This argument is so very ridiculous that refutation is superfluous. Use is every thing in language, and if in Hindustani custom has ordained that several of the prepositions when they precede the word which they govern, require the genitive with *ke,* and when they follow require *kī,* then it is the duty of the grammarian fairly to state the fact. It is quite probable that many instances of this mode of construction, in addition to those which we have shewn above, may yet be detected.

c. The adverbs يهان 'here,' and وهان 'there,' govern the genitive with *ke,* like nouns or prepositions. When thus used, they convey idiomatically the signification of '*at, to,* or *in* the house of,' or 'in the possession of.' صاحب کي يهان جاؤ 'go to the gentleman's house,' which is not unlike the use of the French particle *chez.* The prepositions پاس and نزديک are used in the same general sense as اُسکي پاس 'near or with him,' and more generally 'in his possession,' *chez lui.* The word نزديک denotes idiomatically 'in the opinion of,' as عقلمندون کي نزديک 'in the opinion of the wise;' 'apud sapientes.'

d. Several of the prepositions, when they follow their sub-

stantives, may dispense entirely with the genitive signs *ke* and *kī*, thus shewing a tendency to become real postpositions; as, قاضي پاس 'near or before the judge.' If the word they govern be a noun of the third class, or a pronoun, the inflected form remains the same as if *ke* or *kī* had been expressed; as, لڑکي پاس 'near the boy;' اُس بِنا 'without him or her;' and if the word governed be the first or second personal pronoun, when the genitive is thus dispensed with, the oblique forms *mujh* and *tujh* are used; as, مُجھ پاس 'near me;' تُجھ پاس 'near thee.'

Dative Case.

66. The use and application of this case is very nearly the same as in most European languages. As a general rule, an English noun, governed by the prepositions *to* or *for*, will be expressed in Hindustani by means of the dative case.

a. The Hindustani dative sometimes corresponds with the Latin accusative, expressive of motion to a place; for instance, مَين گھر کو چلُونگا 'I will go home,' 'ibo domum.' In this last sense also, the sign *ko* is often omitted, which brings it still nearer the Latin; as, مَين گھر جاتا هُون 'I am going home,' 'eo domum.' The dative case is also used to express time when; as, دِن کو 'by day;' رات کو 'by night;' شام کو 'at evening.' In such expressions the post-position *ko* is frequently and even elegantly omitted; as, ايک دِن 'one day;' and if the word expressive of time be accompanied by an adjective or pronoun subject to inflection, the inflected form of the latter remains the same, as if *ko* had been expressed; as, اُس دِن 'on that day;' کِس وقت 'at what time?'

Accusative Case.

67. The accusative in Hindustani, as in English, is generally like the nominative, but when it is desir-

able to render the object of an active verb very definite or specific, then the termination *ko* (of the dative) is added to the object.

a. We believe this rule to be quite sound as a general principle, though by no means of rigid application. Many words are sufficiently definite from accompanying circumstances, such as an adjective, a genitive case, a pronoun, &c., so as not to require any discriminative mark. Others again, though sufficiently definite in themselves, generally require the particle *ko;* such are proper names, names of offices, professions, &c.; as, مانِک کو بُلاو 'call Mānik;' سردار کو بُلاو 'call the Sardār.' In these instances, however, the Hindustani assimilates with the Greek, which would employ the definite article in like cases.

b. The use of the particle *ko* to denote the object of an active verb forms one of the niceties of the Hindustani, which can only be arrived at by practice. A well-educated native and many Europeans who have studied the language and associated much with natives, will without effort supply the particle *ko* in its proper place, and nowhere else. It follows then that there must be some principle to regulate all this, though it may be difficult to lay hold of, or to express within a short compass. The rule given by Muhammad Ibrāhīm of Bombay, and we assuredly know of no better authority, is in substance the same as we have just stated.—Vide *Tuḥfae Elphinstone*, page 80.

c. When a verb governs an accusative and also a dative, both being substantives, the first or nominative form of the accusative is generally used, as the repetition of *ko* in both cases would not only sound ill, but in many instances lead to ambiguity; thus, مرد کو گھوڑا دو 'give the horse to the man.' If, however, it be deemed essential to add *ko* to the accusative, even this rule must give way; as in the following sentence: اُس نے اپنے بھائی کے حصّے کو اُسکی بیبی کو دیا 'he gave his brother's share to his (brother's) wife.' When the dative is a pronoun, the repetition of *ko* is easily avoided by using the ter-

mination *e* or *en* for the latter; as, قاضي ني لڑکي کو اُسي سپرد کيا 'the judge gave up to her the child.'

Ablative and Locative.

68. The ablative denotes the source from which any thing proceeds; the locative, as its name imports, denotes situation. In their use and application they generally correspond with the Latin ablative.

a. The ablative sign سي *se* signifies 'from' and 'with.' It is applied to the instrument *with which*, but very seldom to the agent *by whom*, any act is done, unless in connection with a neuter verb. Example: جلّاد ني قيدي کو تلوار سي مارا 'the executioner smote the prisoner *with* a sword.' In Dr. Gilchrist's Story-Teller (No. 97), we have an instance of *se* denoting the agent, the *only one* we have ever met with in our reading; تجھ سي روکھي روٹي کيونکر کھائي گئي تھي 'how is it that stale bread was eaten by thee?' With a neuter verb *se* may be used to denote the source or origin of the event described; as follows, کسي شاعر سي کچھ قصور سرزد هوا 'by some poet (or through some poet) a fault took place.'

b. With the verb کہنا *kahnā*, 'to say' or 'tell,' the particle سي *se* seems to be used idiomatically, and must often be translated in English by 'to;' as, مَين اُس سي سچ کہتا هون 'I am saying *to* him,' or 'telling him, truth;' because the sentence مَين اُس کو سچ کہتا هون will mean, 'I declare him (her or it) to be true,' or 'I call that truth;' so, اُسکو لوگ مرد نہين کہتي means, 'people do not call him a man.' The use of سي *se* with کہنا therefore, is obvious.

c. The locative sign مين *men* generally denotes *in*, sometimes *to* or *into*; as, شہر مين هي 'he is in the city;' وہ شہر مين گيا

'he is gone to (into) the city.' The locative signs مين and پر have frequently the post-position سي joined to them; as, شهر مين سي تلوار لايا 'he brought a sword from *in* the city;' وہ اپني گھوڑي پر سي گر پڑا 'he fell down from *on* his horse.'

Case of the Agent.

69. The case of the agent, characterized by the particle نے *ne*, is never used except with transitive verbs, and when used it is confined to those tenses only which are formed of the past participle (page 93, No. 40). The verb then agrees with the object in gender and number, unless it be deemed requisite to render the object definite by the addition of the particle کو *ko* (No. 67), in which case the verb remains in the simple form of the third person singular masculine.

a. In further illustration of this very simple rule, we here subjoin a sufficient number of examples; اُس نے ایک کُتّا دیکھا 'he saw a dog,' or, literally, 'by him a dog (was) seen;' likewise, اُس نے تین گھوڑے دیکھے 'he saw three horses,' or, by him,' &c.; اُس نے ایک لومڑی دیکھی 'he saw a fox;' اُس نے بہت لومڑیاں دیکھیں 'he saw many foxes;' in all which phrases the construction agrees precisely with the Latin passive voice. Again, if it be deemed necessary or elegant to add *ko* to the object, then the verb will be always the same, that is, the masculine singular form; thus, ہم نے کُتّے کو دیکھا 'we have seen the dog;' تُم نے گھوڑوں کو دیکھا 'have you seen the horses?' جب اُس مرد نے لومڑی کو دیکھا 'when that man saw the fox;' ہم نے لومڑیوں کو دیکھا 'we have seen the foxes.' The same rule applies to all the tenses into which دیکھا enters (p. 56); as, اُس نے ایک کُتّا دیکھا ہے 'he has seen a dog;' so, اُس نے تین گھوڑے دیکھے تھے 'he had seen three

horses.' As this is a subject of great importance in the language, we would advise the student to repeat each of the above phrases in all the tenses given in page 56.

b. It must be remembered that the case denoting the agent in the personal pronouns *I* and *thou*, are مَين ني *main ne* and تُو ني *tū ne* or تَين ني *tain ne*; as, مَين ني اُسكو ديكها 'I saw him (her or it);' تُو ني يِهه مثل نهين سني 'hast thou not heard this proverb?' If, however, the pronouns be followed by a qualifying word (substantive or adjective), the inflected forms مُجهه *mujh* and تُجهه *tujh* are used; thus, in the *Bāgh o Bahār*, page 20, مُجهه فقير ني ماباپ كي سائي مين پرّورِش پائي 'I poor (or wretched) obtained nourishment under the shelter of my parents.'

c. The student should endeavour to remember the limited and restricted use of this case of the agent. 1st. It is never used before a neuter or intransitive verb. 2nd. It is never used before any of the tenses formed from the root or from the present participle of any verb whatever. 3rd. It is never used before the verbs بولنا *bolnā*, 'to speak or say,' nor before لانا *lānā*, 'to bring,' although they both seem according to our notion to be intransitive. *Bolnā* appears to differ very little from كهنا *kahnā*, which last requires the use of the agent with *ne*. The verb *lānā* is a compound of *le-ānā*, the last member of which is neuter or intransitive, and this leads us to a general rule, which is, that "compound verbs, such as Intensives, of which the last member is neuter, though really transitive in signification, do not require the agent with *ne*;" thus, وي مُسافِر كهاني كو كها گئي هَين 'those travellers have eaten up the dinner.'

d. When two sentences having the same nominative or agent are coupled by the conjunction اَور *aur*, 'and,' the first of which having a neuter verb, and the following a verb transitive, it is not necessary to express the agent with *ne* in the second sentence, but the construction goes on the same as if *ne* had been ex-

pressed; thus, وہ جھٹ پھر آئی اور کہا *wuh jhaṭ phir ā,ī aur* (*us-ne*) *kahā,* 'she quickly returned and said.'

e. This very peculiar use of the particle *ne* to denote the agent prevails with slight modifications throughout an extensive group of dialects spoken in Hindustan Proper. It is found in the Marāthī, the Guzerātī, and the Panjābī, on the west. In the Nepalese it assumes the form لي *le;* and it may be inferred that it prevails in most of the intermediate dialects of Hindī origin, amounting to nearly twenty in number. It does not exist in the group of dialects connected with the Bengālī, nor in those of the Deccan. In the grammars of the Marāthī language, it is called the *Instrumental case,* a term inapplicable in Hindī, as it never is used with the *instrument,* but solely with the *agent.* What is called the instrumental case in Sanskrit, is applied indifferently to the agent or instrument; but in the modern dialects above alluded to, particularly the Hindustani, *ne* is restricted to the agent only.

f. Our *great* grammarians have succeeded wonderfully well in mystifying the very simple (though singular) use and application of this particle *ne.* Dr. Gilchrist, in the first edition of his grammar, seems to have felt greatly embarrassed by it, without exactly knowing what to make of it. Those who have merely followed the learned doctor, with very few ideas of their own, have contented themselves by calling it an *expletive,* which luminous explanation has stood for years in one of the books hitherto read by beginners. Now, the term 'expletive' in philology is as convenient in its way, as that of *the humours* in the jargon of quack doctors; it solves every difficulty, and forms a ready answer to all questions; it may mean any thing or nothing. To account philosophically for the mode in which this particle is applied does not fall under our province, even if we had the power to do so satisfactorily. With regard, however, to its use and application, we trust that all difficulty is removed. The fact is, that any real cause of hesitation likely to arrest the learner consists, not in the use of *ne* to express the agent, but in that of *ko* to define the object of a transitive verb.

Numerals.

70. When a noun is accompanied by a numeral adjective, the plural termination *oṅ* of the oblique cases is generally dispensed with. If the noun be of the third class, the inflected form in *e* is generally used.

a. Thus, تِين سِپاهِي في چار مرْد کو مارا 'three soldiers beat four men.' We have reason to believe that the addition of the termination *oṅ* would render the substantives more pointed or definite; thus *tīn sipāhiyoṅ ne* would signify 'the three soldiers (aforesaid).' In the grammar prefixed to Dr. Gilchrist's Dictionary (London ed.), we have سَو گهوڑا نَوّاب کي يهان تها 'a hundred horses were at the Nawwāb's,' which ought to be translated 'a hundred horse,' i. e. 'a troop or collective body of one hundred,' whereas, 'a hundred horses,' or 'a hundred boys,' will be سَو گهوڑي and سَو لڑکي *sau laṛke.*

b. Collective numbers add *oṅ* to denote multiplication or repetition; as, سَيکڑون لڑائيان 'hundreds of battles;' هزارون شهر 'thousands of cities.' Any numeral by adding *oṅ* becomes more emphatic or definite; as, وي چارون شخص 'those four persons.' Words expressive of time, as year, month, day, &c., add *oṅ* in the nominative plural; as, برسون گذري 'years have passed away.'

c. In Hindustani the conjunction, &c. is idiomatically omitted in such phrases as دو تِين 'two (or) three,' دس بِيس '(from) ten (to) twenty.' A doubtful number is expressed by adding ايک to the numeral; as, آدمِي دس ايک 'about ten men;' سَو ايک برس 'about a hundred years.' To signify 'fold,' چند or گُنا is added to numerals; as دو چند 'two-fold;' دس گُنا 'ten-fold.' Distributives are formed by doubling the number;

as, دو دو 'two by two,' or 'two apiece.' Thus, suppose we wish to say, 'give these men three rupees each,' or 'three rupees apiece,' the Hindustani will be اُن آدمیون کو تین تین رُپئے دو 'to these men, *three three* rupees give.'

Comparison of Adjectives.

71. We have already observed that adjectives in Hindustani do not admit of comparison by any regular and systematic terminations. The comparative degree is indicated by merely putting the standard of comparison in the ablative, and the superlative by prefixing to that the word *sab*, 'all.'

a. The comparative and superlative are to be inferred in general from the context, as the adjective has only one form, that of the positive or simple word, thus سخي سي سُوم بهلا جو تُرت دي جَواب 'the miser is better than the liberal man if he (the miser) give an answer quickly.' It is obvious that if the standard of comparison should include the whole class spoken of, the adjective will express the superlative degree. Ex. سب هُنرون مين سي دو خُوب هَين 'of all accomplishments two are best' (viz. learning and the art of war).

b. To express the comparative degree, the particles اَور *aur*, and زِيادہ *ziyāda*, 'more,' may also be employed exactly as in French and English; as, وي لوگ کُتّون سي زِيادہ خراب هَين 'those people are worse than dogs.' The adjective is sometimes doubled to express the superlative degree; as, اچّها اچّها 'very good;' but the words most commonly used and prefixed for this purpose are بڑا 'great, very;' بهُت 'much;' حدّ 'beyond bounds;' نِهايت 'extremely;' سخت 'very' (generally in a bad or disagreeable sense); and سا 'most, very,' which last is added. It is to be further observed that بڑا, though thus used apparently

as an adverb, agrees in gender and number with the substantive; as, وہ بڑا خراب لڑکا ہے 'he is a very wicked boy;' and again, وہ بڑی خراب لڑکی ہے 'she is a very wicked girl.'

c. The particle سا *sā* (*se, sī*), when added to a substantive, converts such substantive into an adjective denoting similitude; as, کُتّا سا ناپاک جانور 'a dog-like unclean animal.' When added to an adjective, it seems to render the same more intensive, though frequently it is difficult to find for it an equivalent English expression; as تھوڑا سا پانی لی آؤ 'bring a little water;' بہت سی ہتھیار وہاں تھی 'there were many weapons there.' When the comparison made by سا alludes to one thing out of many, it governs the genitive case; as in the sentence تمھارا بھی اُنہی کا سا جسم ہے 'you also have a body exactly like theirs;' شیر کی سی صورت 'a form like that of a tiger.'

Use of the Personal Pronouns.

72. The personal pronouns, as in Latin, are very often merely understood, particularly before such tenses of the verb as possess distinct personal terminations; and as a general rule, the pronouns need not be expressed when the sense is quite clear without them, except it be by way of contrast or emphasis.

a. When the third personal pronouns become the object of an active verb, they are generally used in the second (or dative) form of the accusative; as, اُسکو مارو 'beat him;' اُنکو بلاؤ 'call them;' اِسی لیجاؤ 'take this away.' If, however, they are employed as adjectives, along with their substantives, they may be used in the nominative form; as, تم یہہ بات سنتی ہو 'you hear this word.' With the conjunctive participle, they are elegantly used in the nominative form; as, یہہ کہکر 'having said this.' Sometimes, though rarely, the nominative form may be

used when a dative follows; as, مَين وُہ تُجھي دُون 'I will give that to thee.' When the first or second personal pronouns are governed by an active verb, the dative form is always used; as, وُہ مُجھکو مارتا هَي or وُہ مُجھي مارتا هَي 'he is beating me;' مَين تُجھي (تُجھکو) دیکھتا هُون 'I see thee.'

b. It may be observed that the personal, relative, and interrogative pronouns have two distinct terminations for the dative and accusative cases, viz. *ko* or *e* for the singular, and *ko* or *en* for the plural. Hence, when an active verb governs an accusative (second form) and dative at the same time, it will be easy to avoid a repetition of the termination *ko* by employing *e* or *en* in the one case, and *ko* in the other; thus, مَين اُسي تُمکو دُونگا 'I will give it to you;' قاضِي نے لڑکي کو اُسي سُپُرد کِیا 'the judge gave up the child to her.' In sentences of this kind, the accusative is generally put before the dative, but not always; thus in the *Baitāl Pachīsī*, a very sagacious young lady says to her father, پِتا جو سب گُن جانتا هو مُجھي اُسي دِیجو 'O father, whosoever may be acquainted with all the sciences, give me to him,' or 'bestow me upon him in marriage,' but then, in another part of the same work, we have a similar expression differently arranged, as پِتا اُسي مُجھي دینا where the dative is placed first.

c. When the first and second personal pronouns are accompanied by a qualifying word, the genitive of the whole expression is made by *kā, ke, kī*, not *rā, re, rī*, and the pronouns are used in the inflected forms *mujh* and *tujh;* as, مُجھ فقیر کا 'of me wretched;' تُجھ دانا کا 'of thee wise.' This oblique form is also used when the particle *sā, se, sī* is added to denote similitude; as, تُجھ سا عقلمند 'a sensible man like thee.'

d. In Hindustani, as in English, it is customary to address an individual generally in the second person plural, the singular being used in prayer to a deity, or to express familiarity or con-

tempt; but in the vulgar tongue they go a step further, and the speaker uses the plural هم 'we,' when it really refers to no more than himself. This abuse has led to the necessity of adding the word لوگ 'people,' to denote a genuine plural, as *ham log*, 'we (people),' *tum log*, 'you (people).' Thus, هم جانتي هَين 'I know' (literally 'we know'); and if a real plural is meant, then they say *ham log jānte hain*; so, كِتاب هم كو دو 'give me (us) the book.' To testify great respect, the third person must also be used in the plural when speaking of a king, saint, or any illustrious or respected man in general; as, وي سچ فرماتي هَين 'he is speaking truth' (literally 'they, &c.'). When the plural is thus used for the singular, it is generally uninflected; but when a still higher degree of respect, or a more decided plural is intended, it receives the inflection; as, اُنهون ني كها 'they or he (his honour, majesty, &c.) said.'

e. This confusion of numbers may have given rise to the following idioms: هماري تُمهاري هاتهه 'into our and your hands,' that is, 'into the hands of us two;' هم تُم چلينگي *ham tum chalenge*, 'we and you (i. e. *I* and *thou*) will go,' meaning, 'we shall go.' The speaker *politely* assumes precedence to himself; and when two different persons thus occur in a sentence, the verb agrees with the first person in preference to the second, and with the second in preference to the third; as, هم تُم جاوينگي 'we and you will go;' تُم وي جاؤگي 'you and they will go.'

f. We here subjoin the rules laid down by Muhammad Ibrāhīm of Bombay respecting the *etiquette* of the pronouns. "1. When the speaker and the person whom he addresses are of the same rank, each should speak of himself in the singular number, and address the other in the second person plural. 2. A person of superior rank may speak of himself in the plural number, but this is not considered to be polite, nor is it thought correct to address even the lowest rank in the singular number.

3. The pronouns of the third person may be used in the singular when speaking of any person in their presence, unless they be of superior rank, when they ought to be spoken of in the plural. 4. When one person of rank addresses another of the same or superior rank, or speaks of him in his presence, it is most correct to make use of the respectful pronoun آپ, or the great man's title, or some respectful phrase, as خُداوند 'your honour,' حضرت 'honour, highness, &c.,' and the like, with the third person plural (of the pronouns and verbs); and when an inferior addresses a superior, he ought at all times to use similar expressions of respect, suitable to the rank of the person addressed." We may further add, that an inferior at the same time speaks of himself in the third person singular, under the appellation of غُلام 'your servant' or 'slave;' فِدوِي 'your devoted;' بندہ 'your bondsman;' مُخلِص 'your sincere friend,' &c.

g. In a narrative of what has been said, the same words are given which are supposed to have been used by the person whose speech is reported. Ex. 'he said he should go next day,' اُس نے کہا کہ مَیں کل جاؤنگا lit. 'he said, I will go to-morrow.' So in the sentence, 'he told me to go home,' اُس نے کہا کہ گھر جاؤ lit. 'he said, go home.' This idiomatic use of the pronouns, and consequently of the persons and tenses of the verb, is well worthy of the student's attention. It is perhaps that point in which the Hindustani differs most widely from the English, as will be seen in the following sentence, which to save room we shall give in the Roman character. *Kal maiṅ ne āp ke beṭe ko shahr meṅ dekhā, wuh yahāṅ āyā chāhtā thā tum se milne ko, par kahā ki ghoṛā merā mar-gayā, aur hameṅ ishāra kiyā ki āp se ẓāhir karnā ki apnī pālkī mere waṣṭe bhej-denā; fi,l,ḥāl jo tumhārī palkī maujūd na ho, to mukhliṣ apnī pālkī uske waṣṭe bhej-degā.* 'I saw your son yesterday in the city, he wished to come here to see you, but mentioned that his horse was dead, and desired me to tell you to send your pālkī for him; if your

pālkī be not now at hand, I shall despatch mine for him.' From the preceding sentence it will appear that considerable attention and experience will be necessary before the student can readily apply the pronouns agreeably to the rules of grammar, idiom, and *etiquette*, which last is a point of great importance among the Orientals.

Use of the Possessive apnā.

73. When there occurs in the complement of a sentence a possessive pronoun belonging to the nominative or agent, such possessive is expressed in Hindustani by اپنا *apnā* (*-ne* or *-nī*).

a. We may define the complement of a sentence in general, as that portion of it which in English follows the verb; thus, in the sentences, 'he returned to his house,' 'he was doing his business,' the phrases 'to his house,' and 'his business,' form the complement. Again, in each of these, the possessive pronoun *his*, if it refers solely to the nominative *he*, will be expressed by *apnā* in Hindustani; as, وہ اپنی گھر پھر آیا and وہ اپنا کام کرتا تھا; but if the pronoun *his* refers to another person, then it will be expressed by اُسکا *uskā* (*-ke*, *-kī*); for instance, وہ اُسکی گھر آیا 'he came to his house,' meaning not his own house, but the house of some other third person.

b. When the nominative of a sentence consists of the first or second personal pronoun, and its possessive occurs in the complement, the matter admits of no hesitation; as, 'I am going to see my father;' 'we have seen our new house;' 'you are destroying your health;' in all of which *apnā* would be used for 'my,' 'our,' and 'your,' respectively. In the use of the third person, however, the English language is liable to an ambiguity, for example, the sentence 'he was beating his slave' has two meanings; it might be his *own* slave, or another man's. The Hindustani is much more explicit; 'his own slave' would be expressed by *apne ghulām ko*, and 'another man's slave' by

uske ghulām ko; hence, as a practical rule, if the possessive in the complement of a sentence denotes *own*, it will be expressed in Hindustani by *apnā* (*ne*, *nī*). Sometimes, *apnā* is elegantly repeated, to denote separation or distinction; as follows, وي دونون اپني اپني گهر گئي 'they both went, each to his own house,' whereas *apne ghar* would merely denote 'their own house,' as common to both.

c. It is needless to add, that if a possessive pronoun occurs in the nominative part of a sentence, the use of *apnā* is inadmissible; as, مَين اَور ميرا باپ اپني مُلک مين جائينگي 'I and my father will go to our own country.' Here *maiṅ aur merā bāp* is the nominative of the sentence, and *apne mulk meṅ* is the complement; in the former, the regular possessive *merā* is used, and in the latter, *apnā*, according to our rule above stated.

d. When in the first clause of a sentence there occurs the conjunctive participle, the possessive in it will be *apnā;* as, مَين اپني باپ کو ساتهه ليکر اپني مُلک مين جاؤنگا 'I, having taken my father with me, will go to my own country.' Here, the use of *apnā* is strictly according to rule, for the sentence is equivalent to 'I will take my father with me; and I will go to my own country.'

e. We occasionally meet with *apnā* used irregularly instead of the other possessives; as, اپنا بهي مِزاج بهک گيا 'my own disposition even was led astray.' (*Bagh o Bahār*, p. 21.) In ordinary discourse, according to Dr. Gilchrist, we may hear جو اپنا بيٹا ايسا کرتا 'if my son had done so.' Lastly, *apnā* is used substantively in the general sense of 'one's people, friends, &c.,' like the Latin expression '*apud suos;*' thus, وُہ اپنون کي پاس آيا - پر اپنون نے اُسي قبول نہ کيا 'he came to his own, but his own received him not.'

Demonstrative Pronouns.

74. The demonstratives يِہ *yih*, 'this,' and وُہ *wuh*,

'that,' together with their plurals, are sometimes used in the same sense as our definite article 'the.' They are applicable to both genders, and agree with their substantives in case, and generally in number.

a. We have seen it stated in some grammar, 'that a demonstrative pronoun in the singular may be used with an Arabic plural,' &c., from which the reader is left to infer that it is not used with any other plural. Now the fact is, that *yih* and *wuh* are frequently used with any plural, and represent the plural even without the substantive; as, يِہہ دونون بھائِي جاكِم كي پاس گئي 'these two brothers went to the magistrate;' and again, وُہ بہ طرِيق خَيرات كي كُچھہ ديتي هَين 'they by way of alms give something.'* It would be needless to multiply examples, as they may be met with in any author. We have reason to believe, however, that when the singular is thus used, it is either to denote a collective group, or in a disrespectful sense; on the same principle that the plural is applied to one person to denote respect or reverence.

Interrogatives.

75. The interrogative كَون *kaun*, when used by itself, generally applies to persons, and كيا *kyā* to irrational or lifeless beings; but if the substantive be expressed, *kaun* will agree with it adjectively in case and number, whereas the inflection of *kyā* is never used adjectively.

a. For example, in the phrase كَون هَي 'who is there?' the inference is, 'what person?' so, كيا هَي signifies 'what (thing)

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* Here is another instance of a feminine preposition requiring the genitive in *ke*, agreeably to what we stated page 98, *a*. The example is from the *Bāgh o Bahār*, p. 144. It is the reading of half-a-dozen different copies (two of them manuscript), as well as of the Calcutta edition, 1836, printed in the Roman character.—D. F.

is it?' At the same time we may not only say کَون مرْد 'what man?' کِس مرْد کو 'to what man?' but also کَون چِیز 'what thing?' کِس چِیز کا 'of what thing?' We can also say, کیا چِیز 'what thing?' but we cannot say کاهي چِیز کا to denote 'of what thing.' The oblique form *kāhe* is used only as a substantive; as, کاهي کِي گهڑِي 'a watch of what (substance, &c.)?' the answer to which may be سوني کِي 'of gold,' &c. Sometimes, *kyā* is applied to a person or thing by way of exclamation; as, کیا حرامزادہ 'what a rogue!' کیا بات 'what an affair!' When *kyā* is repeated, it seems to convey the idea of 'what various?' as, کیا کیا عجائِب 'what various wonders?' Sometimes, *kyā* is used as a conjunction, meaning 'whether,' 'or;' like the Latin *sive*; as, کیا باغ کیا کهیت مین 'whether in the garden or in the field.'

b. The interrogative is used for the relative in such sentences as مَین جانْتا هُون کِہ کَون هَي 'I know who it is.' Also adverbs derived from the interrogative (vide page 69) are in a similar manner substituted for those from the relative; for instance, مَین نہِین جانْتا هُون کِہ وُہ کب جائیگا 'I do not know when he will go.'

c. Sometimes a question is used to denote negation or surprise; as, اِتْنا مُلْک جو لِیا تیري کِس کام آویگا 'all the territory which thou hast taken will be of no use to thee;' and again, کہان راجا کا بیٹا کہان یِہہ شُہرہ 'where is the king's son, and where this report?' meaning the king's son has nothing to do with this report.

Relative and Correlative.

76. Strictly speaking, the Hindustani does not possess a relative pronoun corresponding with our 'who,'

'which,' and 'that,' and as this want is a source of much perplexity to the learner, we shall endeavour in the following paragraphs to explain fully how the place of the relative is supplied.

a. In page 29 we have given the declension of جو and سو which from want of a better term we called *relative* and *correlative*, respectively. The word جو signifies 'he who,' 'she who,' or 'that which,' and refers, not to an antecedent, like our relative 'who,' but to a noun following, like our words 'whosoever,' 'whatsoever,' 'whoso.' Hence جو usually begins the sentence, and is followed in a second clause by سو and the use of the two together generally forms a substitute for our relative pronouns 'who,' 'which,' and 'that,' as will be seen by the following examples; جو گهوڑي تُم ني بهيجي تهي - سو راجا ني بهُت پسنْد كِئي 'the king much approved of the horses which you sent,' literally, 'what horses you sent, the king much approved of the same;' جو تُم ني كها هَي - سو سب سچ هَي 'that is all true which you have said,' literally, 'whatever you have said, that is all true.' In like manner, the relative and correlative adverbs usually accompany each other; جهان گنْج تهان مار - جهان پهُول تهان خار 'Where the treasure is, there is the snake; and where there is a flower there is a thorn.'

b. Sometimes, the remote demonstrative may be used instead of the correlative, both pronominally and adverbially; as follows, جِسْكِي ديغ اُسْكِي تيغ 'he who has the pot has the sword' (he who pays best, is best served); جَيسا دوگي وَيسا پاؤگي 'as you shall give, so shall you get.' In the following sentence, the demonstrative adverb وهان is used; whereas in a few sentences before, the author uses the correlative تهان for the same expression (vide Selections in Devanāgarī, page 8, lines 3 and 10); جهان نِنانَوي گهڑي دُودْه كي هونگي - وهان ايك گهڑا پانِي كا كيا جانا جائيگا 'where there shall be ninety-nine pitchers of milk, how will

a single pitcher of water be there discovered?' We may here at the same time see the negative effect of the question, as the speaker means that 'there is no chance of detecting one pitcher full of water among ninety-nine of milk.'

c. The conjunction کِه frequently accompanies the relative, and sometimes occupies its place entirely; as in the phrases, جو اذِيت کِه هم کو پهُنچِي هَي جاطِر مين نه لاوين 'let us not bring into mind the trouble which has come upon us;' so also, دانا وُه هَي کِه کام سي پهلي انجامِ کار کو سوچِي 'he is a wise man, who before the commencement thinks of the end of his work;' وُه شخص کِه جِس نِي جطّ لِکها 'the man who wrote the letter.' Sometimes, the demonstrative is substituted, in imitation of the Persian; thus, بُتّخانه هَي کِه اُس مين کَئِي بُت سونِي کي هَين 'there is a temple in which there are several idols of gold.'

d. In many instances the relative جو corresponds with our 'who,' 'which,' or 'that,' but the student must be careful not to consider this as a rule, for it is only the exception; as follows, دو روٹّي جو بيٹّي کهاتي هَين 'the two loaves which my children eat.' Here the word جو is not put first, because there is another word دو already used to define *roṭi;* but suppose the sentence were 'the bread which I ate was very good,' we should have to say in Hindustani, '*jo roṭi maiṅ ne khā,ī, so* (or *wuh*) *bahut achchhī thī.*'

Indefinites.

77. The indefinite کوئِي *ko,i,* 'somebody' or 'anybody,' when used alone, refers to a person, whereas کُچهه *kuchh,* 'something,' 'any thing,' refers to matter in general. As an adjective, however, *ko,ī* may agree with any substantive, as, کوئِي آدمِي 'any or some man,' کوئِي چِيز 'any or some thing.' کُچهه is seldom applied to persons

in the nominative, but in the oblique cases; *kisī* or *kisū* seems to be equally applicable to persons or things.

a. The indefinites *ko,ī* and *kuchh,* as well as the numeral ایک *ek,* 'one,' frequently supply the place of our articles 'a,' 'an,' or 'a certain;' as, ایک دانشمند کسی شہر میں وارد ہوا 'a sage arrived in a certain city;' کسی وقت ایک شیر بیمار پڑا 'on a certain time a tiger fell sick.' The indefinite article frequently occurs more than once at the beginning of a story, and it is a point of good taste to use *koi* and *ek* alternately, as in the preceding examples, so as to avoid the clumsy repetition of the same word. The emphatic particle ی *ī* or ہی *hī* may be affixed to many of the pronouns; as, آپ ہی 'my (your, &c.) own self;' یہی 'this same;' وہی 'that same.' Also in the oblique cases اِسی, اُسی &c., as in اِسی کو, اُسی کو 'to this or that self-same person or thing.' Sometimes ہیں is added with the same effect.

Concord of the Verb with the Nominative.

78. As a general rule, the Hindustani verb agrees with its nominative in number, person, and gender, subject, however, to the following exceptions: 1. To mark respect, a singular nominative has a verb in the plural; 2. If the nominative consist of different irrational objects in the singular number, they may take a singular verb; 3. If the nominatives be of various genders, the verb takes the masculine form, or agrees with that next to it; Lastly. If the verb be transitive, and in any tense formed of the past participle, the nominative assumes the case of the agent, and the verb follows a special rule already illustrated, p. 103, No. 69, &c.

a. We shall here add a few examples in illustration of the preceding rule, embracing as it does the whole subject of verbal

concord, which differs in some respects from that of the European languages. Thus, وہ لکھتا ہے 'he is writing;' وہ ناچتی ہے 'she is dancing;' وے بولتے ہیں 'they (*males*) are talking;' and وے گاتی ہیں 'they (*females*) are singing.' The following examples refer to the exceptions: 1. بادشاہ دیکھکر آبدیدہ ہوے 'the king having seen (this), became tearful,' or 'wept;' where the verb ہوے is plural, expressive of respect to 'the king,' which is in the singular nominative. In like manner we have مناسب نہیں کہ جہان پناہ عاجزی کریں 'it is not proper that your majesty should submit.' 2. In the following sentences we have two nouns in the singular number, coupled by a conjunction, whilst the verb is in the singular, agreeing with the nearest noun; as, ابھی بیل اور گھوڑا پہنچا ہے 'the bullock and horse have just now arrived;' آخر کار فریب کا ذلت اور رسوائی ہے 'the end of deceit is contempt and infamy.' 3. Several nouns of different genders occur in the next two sentences, but the verb takes the masculine plural in preference to the feminine; as, اسکی ما باپ بھائی تینوں اسکی شادی کی فکر میں تھے 'her father, mother, and brother were all three meditating the accomplishment of her marriage;' اسکی ہاتھی اونٹ گاڑی لادے جاتے ہیں 'his elephant, camel, and carriage are being loaded.'

Government of Verbs.

79. In this department the Hindustani differs very little from the English. Actives or transitives naturally govern the accusative case, which, as we have shewn, is generally like the nominative, and sometimes like the dative (vide p. 100, No. 67).

a. Causal verbs, verbs of clothing, giving, &c., may be considered as governing two accusative cases, or the accusative and

the dative; as, لڑکي کو کھانا کھلاکر گھر جاؤ 'having given the child food, go home;' اُسي پہ کپڑا پہناؤ 'put on him these clothes;' and اُسکو ایک رُوپیہ دو 'give him a rupee.'

b. Some neuter verbs, as آنا 'to come,' بننا 'to become,' بھانا 'to suit,' پڑنا 'to fall,' پہنچنا 'to arrive,' پھبنا 'to become,' چاھنا 'to be desirable,' رھنا 'to remain,' سوجھنا 'to appear,' لگنا 'to unite,' ملنا 'to meet, to occur,' and ھونا 'to be,' govern the dative case, and are frequently used impersonally; as follows, مُجھي رحم آتا ھَي 'I feel compassion;' مُجھي اِس بات مین شُبہہ ھَي 'I have some doubt in this matter;' ھمکو چاھئِي که وھان جاوین 'it is desirable that we should go there.' We may here observe that the form چاھئِي from *chāhnā*, is frequently used impersonally in the sense of 'it is proper,' 'it is fit;' like the Latin *decet*, *oportet*. When thus employed, it governs the dative of the person, and either the past participle or the aorist of the accompanying verb, as in the preceding example, which might also be expressed ھم کو جایا چاھئِي 'we must go.' Sometimes, it may be used personally; as, تُم کو کیا چاھئِي which may mean 'what is proper for you,' or 'what do you require,' &c. We could in this way say تُمکو وھان جانا چاھئِي 'you must go there,' or 'to go there behoveth thee.'

c. Verbs meaning 'to sell,' or implying 'gain,' have ھاتھ 'hand,' connected with them; as, تُمني کِسکي ھاتھ بیچا ھَي 'to whom have you sold it?' وُہ کام بہُت مِحنت سي ھاتھ آیا 'that business was accomplished with great difficulty;' in like manner, اُسکا ایک پھُول تُحفہ ھاتھ آیا 'he gained a flower as his prize.'

d. Verbs which in English require 'with,' 'from,' or 'by' after them, govern the ablative, and those which require 'in,'

'within,' 'into,' the locative case; as in the following sentence: بِهتر يِهه هَي كِه اُسكِي دوستِي كي وسِيلي سي دُشمنون كي هاتهِ سي چهوٹون 'this is better, that by means of his friendship I should escape from the hand of my enemies;' in like manner, وُه اپني گهر مين جاكر دِلمين سوچني لگا 'going into his house, he began to think within himself.' Verbs of fear and caution require the ablative case; as, شايد وُه تُم سي ڈرتا هَي 'perhaps he is afraid of you;' عاقِل حرامزادون سي خبردار رهتا هَي 'the sage keeps on his guard against reprobates.'

Tenses of the Root.

80. We have already given the general signification of each tense, in the various paradigms of the verb, pp. 45 to 60. We shall now, following the same order, briefly notice such peculiarities as some of them present. The reader will recollect that they are three in number,—the aorist, future, and imperative, of which the aorist is the most important, on account of its extensive use and application.

a. The *Aorist* generally corresponds with the present subjunctive of the Latin, or what in English grammar goes under the name of present potential; hence the conjunctions كِه and تاكِه 'that,' اگر and جو 'if,' اگرچِه 'although,' جَب تَك 'until,' and مبادا 'lest,' generally require the use of this tense after them; as, اگر مَين چاهُون كِه جب تك مَين آؤن وُه ٹهري تو تُجهي كيا؟ 'if I desire that he should stay till I come, what is it to thee?' It further implies possibility or obligation; as in the sentences, آج جو كُچهه هو سكي وُهِي كرو 'whatever it may be possible to do to-day, that do;' همين اُمّيد هَي كِه يِهه كام سرانجام هووي 'our hope is that this business may be brought to a conclusion;'

جو بادشاه ايلچي كسي جگهه بهيجي - چاهئي كه وه اپني قوم مين سبسي دانا اور زبان آور هو 'if a king sends an ambassador to any place, it is desirable that he should be the wisest and the most eloquent man of his tribe.' When the power of doing a thing is designed to be expressed, the verb سكنا 'to be able,' is used in all its parts, with the root (or sometimes the inflected infinitive) of the principal verb; as, وه جا نهين سكتا هي or less frequently, وه جاني نهين سكتا هي 'he cannot go.'

b. The aorist is very frequently employed to denote present time when general and unrestricted, hence it is used much in proverbial expressions, with which the language abounds; as, پاپي كا مال اكارتهه جائي 'the wealth of the wicked goes for nought.' It also expresses time future or past, conditionally; as, اگر پاوي گلي تيري تو بلبل گلستان بهولي 'if the nightingale find thy abode, then will the rose-garden be forgotten;' or, 'if the nightingale found thy abode, then would the rose-garden be forgotten.' On the subject of this tense, Muhammad Ibrāhīm has given several sound remarks in his grammar, already alluded to p. 61, &c. He gives it the name of 'future of the subjunctive or potential mood.' We have discarded the term *mood* altogether, as utterly inapplicable to the Hindustani language, and infinitely more perplexing than useful. Lastly, the aorist is sometimes accompanied by the present auxiliary tense هون, &c., page 44, the precise effect of which it is difficult to determine; as, مين كهون هون 'I may speak;' جسودا كهي هي 'Jasodā is or may be saying.'

c. The *Future* presents few peculiarities, save that in respectful language it is often employed for the imperative, and occasionally for the aorist; as, صاحب عنايت كركي مجهي ايك كتاب دينگي 'have the kindness, Sir, to give me a book;' so likewise,

'I مَين سمجهتا هُون كِه جو كُچهه وي كهتي هَين - سو حسد سي هوگا am thinking that whatever they say may be from envy.' Our *Second Future* or *Future Perfect* is formed by the future of چُكنا 'to finish,' to the root of the verb; as, مَين كها چُكُونگا 'I shall have eaten,' وُه كها چُكيگا 'he will have eaten,' &c.

d. The *Imperative* is confined in its application, strictly speaking, to the second person, singular and plural. The honorific form addresses itself as to a third person by way of respect; as, چُپ رهو 'be silent;' اِدهر آؤ 'come hither;' همكو مُعاف كِيجِئي 'pardon me,' or 'may he pardon me.' It is not considered polite to use the second person singular of the imperative to any one, however low his condition. The adverb مت is applicable to the imperative mood alone, نه is applied to it in common with the other modes, نهين is never used with it; as, مت بهُولِيو or بهُولِيو مت 'don't forget;' اَيسا نكر 'don't do so.' The imperative mood is sometimes used idiomatically, as in the following expressions: هو تو هو 'perhaps it is,' or 'it must be;' آؤ تو آؤ 'come, if you mean to come.'

Tenses of the Present Participle.

81. Of these, the Indefinite claims most attention. The name and signification given to it in most grammars, is 'Present Indefinite Tense.' The epithet of *present* is misapplied, as the tense generally refers to the *past*.

a. Among the tenses of the present participle, the *Indefinite* holds the same rank that the aorist does in those derived from the root. Its most ordinary significations are, first, to denote *conditional past time*, in which case it is generally preceded by اگر or جو 'if,' and followed by تو 'then;' as in the sentences, اگر وُه آتا تو كُچهه نُقصان نه هوتا 'if he had come, then there would have been no loss;' جو مَين كهتا تو ميري بات نه سُنتا 'if I had

spoken, he would not have regarded what I said,' or 'if I should speak, he would not regard.' So in the *Bāgh o Bahār*, p. 71: بڑھیا بولي کہ اگر هماري دن کچھ بھلي آتي - تو حاتم کو کہیں هم دیکھ پاتي - اور اُسکو پکڑکر نوفل کي پاس لیجاتي - تو وہ پانچ سو اشرفي دیتا - اور هم آرام سي کھاتي - اِس دُکھ دھندھي سي چھوٹ جاتي 'If our days were at all lucky, then we should have somewhere found Hātim, and having seized him, we should have carried him to Naufal, then he would have given five hundred ashrafis,' &c. The conjunction is frequently omitted in the former or latter part of the sentence, and sometimes in both; as, اگر مَین جاتا اُسي خُوب مارتا or مَین جاتا تو اُسي خُوب مارتا 'had I gone, I should have beaten him soundly;' in like manner, مَین هوتا گھوڑا چھوٹني نہ پاتا 'had I been present, the horse should not have been allowed to escape.'

b. In the second place, the indefinite is employed to denote continuative past time, or to express an act or event that was habitual; as the reader may observe in the following passage: جب جُواري جیتتا تب اَیسا غافل هوجاتا کہ کوئي اُسکي کپڑي اُتار لیتا توبھي اُسي نہ معلُوم هوتا 'When the gamester used to win (*jītta*) he used to become (*ho-jātā*) so careless, that any one might take off (*utār letā*) his clothes; then even it would not be (*na hotā*) known to him.' In like manner, *Bāgh o Bahār*, p. 9: ساري رات دروازي گھرون کي بند نہ هوتي - اور دُوکانین بازار کي کُھلي رهتین - راهي مُسافر جنگل مَیدان مین سونا اُچھالتي چلي جاتي - کوئي نہ پُوچھتا 'All night the doors of the house used not to be fastened, and the shops of the market used to remain open; the travellers used to go along,' &c.

c. The indefinite is occasionally used for the present by omitting

the auxiliary; as, وُہ کیا کرتا 'what is he doing?' The student must be careful, however, *not* to fancy that this tense corresponds with our present indefinite, as some of our grammars inculcate. Its use as a present tense is the exception, not the rule.

d. The *Present Tense* is used to express both the precise point of time when the action takes place, and also to denote a continuous or habitual state or action; hence it corresponds with both our forms of the present tense; as, وُہ گھر جاتا ہَي 'he is (now) going home;' but in the sentence وُہ رات کو ہمیشہ گھر جاتا ہَي it must be translated 'he always goes home at night.' The present is frequently used for the future, when it is meant that the action will be done quickly; as, مَین جلد کھانا لاتا ہُون 'I am bringing (shall bring) the dinner quickly.'

e. In vivid descriptions, when the narrator represents a past occurrence in the same manner as he or the person of whom he speaks originally saw it, and as if it were still apparent to the view, the present is frequently used; as in the following passage: جب اُس درخت کي پاس پہنچا دیکھا کہ ہر ایک ڈالي مین اُسکي سیکڑون سر آدمیون کي لٹکتي ہَین - اَور اُسکي نیچي ایک تالاب نہایت خُوش قطعہ مُلّبب ہَي - اَور اُسي کا پاني جنگل کي طرف چلا جاتا ہَي 'When he arrived at the tree, he saw that on every branch of it *are hanging* hundreds of human heads; and under it *is* a beautiful tank full of water, and the stream of it *is flowing* towards the desert.' In such instances the past tense may be used, but it is less animated and impressive; as, وُہ اُس درخت کي نزدیک گیا تو کیا دیکھتا ہَي کہ اُسکي تلي ایک سل سنگ مرمر کي دھري ہَي 'he went near the tree, and what does he see but a marble slab *was placed* at the bottom of it.'

f. The *Imperfect* denotes a past action in progress, and corresponds with our own compound tense formed in a similar manner; as, وُہ لِکھتا تھا 'he was writing.' In most of our English grammars, the indefinite past tense is very improperly called the imperfect, as 'he wrote,' 'he spoke.' It is needless to state that these expressions in Hindustani must be rendered by اُسنے لِکھا and اُسنے کہا that is, the simple past, of which we shall say more immediately.

g. The tense called the *Present Dubious* (page 52) is generally employed to denote a future action of uncertain occurrence; as, هوُنگا or مَیں مارتا هوُں '(perhaps) I may beat,' or 'be beating;' so in *Bāgh o Bahār*, p. 38: وُہ اپنے جِي مين کيا کہتا هوگا 'What will he (or may he) be saying in his own mind?'

Tenses of the Past Participle.

82. The main peculiarity in the use of these is, that when the verb is transitive, the nominative must be put in the case of the agent, as explained p. 103, &c.

a. The *Past Tense* corresponds with what is improperly called the imperfect in most English grammars; as, وُہ چلا گَیا 'he went away;' تُم نے لِکھا 'you wrote;' which expressions, though indefinite as to time, convey the idea of a complete or perfect action; hence the absurdity of calling it the imperfect tense. In addition to its common acceptation, it is sometimes used with a present, and sometimes with a future meaning; as in the following: جو وُہ مِلے تو همارِي جان رهِي نہين تو گئِي 'if she is found, then my life remains; if not, it is gone;' جو بويا سو کاٹا 'what he sows, that he reaps.' We have already stated that the present is sometimes used for the future to denote speed; the past is employed for the same purpose. Thus a man says to his servant, پانِي لاؤ 'bring water,' and the answer will probably be لايا خُداوند

'I have brought it, Sir,' meaning, 'I will bring it immediately.' It is sometimes applied in an idiomatical manner; as, هُوا تو هُوا 'if it be so, why be it so.'

b. The verb 'to be' has, in Hindustani, two tenses expressive of the past, viz. تها 'was,' and هُوا 'was' (or 'became'), which may often be translated by the same word into English. In many cases these appear to be synonymous in their application; the student, however, must pay particular attention to the following rule. تها is used in reference to simple existence at a distant time or particular place, while هُوا is applied to time or circumstances less remote, in the sense of 'became;' as follows: اُس مُلْک مین ایک پادْشاه تها 'there was a king in that country;' وُه حَیران هُوا 'he was (became) confounded.' In short, تها denotes permanent existence, and هُوا that which *was*, or *became* existing, through circumstances generally stated in, or easily inferred from the context.

c. The *Perfect* answers to the perfect tense in English, being used to denote an action newly past and finished; as follows, میرا بهائي پهُنْچا هَي 'my brother has arrived;' مَین ني پهل کهایا هَي 'I have eaten fruit.' Sometimes it is used with adverbs of time, in a manner that cannot literally be rendered in English; as, مَین کل وهان گَیا هُون 'I have gone there yesterday,' for 'I went there yesterday.' In this case, the usage of the French 'je suis allé,' would have come nearer the Hindustani.

d. The *Pluperfect* in English will generally be expressed by the pluperfect in Hindustani, representing a thing not only as past, but as prior to some other event; as in the sentence, اُسْکي پهُنْچني کي آگي مَین ني خطّ لِکها تها 'I had written the letter previous to his arrival.' But the converse of this rule does not hold, the pluperfect being frequently used in Hindustani where in English we employ the simple past; thus in Story

17, a learned Kāyath orders his slave to get up during the night, and see if it rains. The slave, feeling himself very comfortable where he was, concludes, without getting up, that it does rain; and gives the following ingenious process of reasoning: بِلّي آئي تهي - مَين ني اُسکو ٹٹولا تها - بهيگي تهي 'the cat came in, I put my hand upon her, she was wet' (*ergo*, it rains); but the literal meaning is, 'the cat had come in, I had put my hand upon her, she had got wet.' The general rule is, that when one definite past event precedes another past event in point of time, the former is expressed in the pluperfect. It may happen that the latter of the two events is not expressed, but merely passing in the mind; as in the above example, where the slave might have added, as he no doubt meant, 'thence, I ascertained that it was pouring,' which would have completed the chain of reasoning.

e. The tense called the *Past Dubious* (p. 52), formed of the past participle and the aorist or future of هونا is used to express remote probability past or future; as in the following examples: مَين نه جانتا هُون کِه وُه کهان گيا هوگا 'I know not where he may (or will) have gone;' پنتهه مين تُم ني بهُت کشٹ پايا هوگا 'on the way, you must have met with much difficulty.' The *Past Conditional* (pp. 52, 53) is of very rare occurrence, and is understood to express the event in a more remote manner than the Indefinite (p. 46); thus, اگر مَين ني پنجڑا کهولا هوتا تو وُه اُڑ جاتا 'if I had opened the cage, then it would have flown.' A kind of expression like the *Paulo post futurum*, is expressed by چاهنا 'to desire,' with the past participle of another verb; as, وُه مرا چاهتا هَي 'he is about to die,' 'is dying,' or 'will soon die.' There are also other ways of expressing the same idea: وُه مرني کا هَي or وُه مرني والا هَي or وُه مرني پر هَي.

Infinitive.

83. The infinitive is used as a substantive to denote the state or action of the verb; it is frequently used

for the imperative, and occasionally it is employed adjectively in connection with a substantive.

a. All *Infinitives* used as substantives or adjectives are subject to inflection like nouns of the third class; thus, اُسکا جانا مُناسِب هَي 'his departure is proper;' اِنتِقام لیني کا یِهي وقت هَي 'this is the very time for taking revenge;' وُہ گھر دیکھني کو آیا or وُہ گھر دیکھني کي واسطي آیا 'he has come to see the house.' The infinitive is often used as an imperative, and as such it may even have the negative *mat* before it; as, هرگِز قسم نکھانا 'swear not at all;' وهان مت جانا 'don't go there,' or 'you must not go there.' Sometimes it is used with the verb هونا, instead of the regular tenses of the verb which it represents; as follows, کِس مُلک سي آنا هُوا 'from what country are you come?' instead of کِس مُلک سي آئي هو. It is also used with the verb 'to be,' like the Latin gerund, to denote necessity or obligation; as, تُم کو وهان جانا هوگا 'you must go there;' so, likewise, آخِر ایک روز مرنا هَي - اَور سب کُچھ چھوڑ جانا هَي 'one must die (*moriendum est*) some day at last, and must give up every thing.'

b. Sometimes the infinitive, together with its complement (that is, the noun which it governs, along with its circumstances), may form the subject or predicate of a proposition; as follows, پادشاهون کي حُضور مین بي سبب دانت کھولني ادبسي باهر هَین 'to laugh (lit. to display the teeth) in the presence of kings is unmannerly.' In the following sentence from the *Khirad Afroz*, both the subject and the predicate are of this description: لڑکون کو کِمینونکي صُحبت مین رکھنا خراب کرنا هَي 'to keep children in the society of the vile, is to effect their ruin.' When an infinitive thus used has a feminine noun for its complement, it generally agrees adjectively with the substantive (like the

Latin participle in *dus*) by changing نا into نِي or نِين; thus, مَين نِي تُمهارِي زبان بولْنِي نہين سِيكھِي 'I have not learned to speak your language;' نشْتر پر اُنگْلِي رکھْنِي مُشْكِل هَي 'it is hard to put one's finger on a lancet.' So, in the *Bāgh o Bāhār*, p. 32: اي صاحِب! اگر تُم كو اَيسِي هِي ناآشْنائِي كرْنِي تهِي - تو پہْلِي دوسْتِي اِتْنِي گرْمِي سي كرْنِي كيا ضرُور تهِي؟ 'O, Sir, if it was your intention thus to act the stranger, then where was the necessity of previously tendering your friendship with such ardour?' Here the infinitive *karnī* agrees with *nā-āshnā,ī* and *dosti* in the feminine gender; so, p. 35, تكْلِيف مِہْمان كو دينِي خُوب نہين 'to give trouble to one's guest is not proper.' Sometimes (though rarely) the infinitive does not agree with the feminine noun which it governs; as may be seen in the following sentence: دُنْيا كي واسْطي بہُت مِحْنت كرنا فِي الْواقِع زِيادہ دَوڑْنا هَي ناچِيز پر 'to do much for this world is in fact much-ado about nothing.' If the infinitive, with the feminine noun which it governs, be not the subject or predicate of a sentence, this concord does not hold between the infinitive and the word which it governs; as, ايك بُوڑْها اَور اُسْكِي بُوڑْهِيا لكْڑِيان توڑْنِي كي واسْطي آئي - اَور لكْڑِيان چُنْنِي لگي 'an old man and his wife came to cut wood (sticks), and began to gather sticks.' Here the infinitives *toṛnā* and *chunnā* do not agree with *laḳriyāṅ*, because they are neither subject nor predicate to a sentence. We have been rather diffuse in explaining this peculiarity of the infinitive, because the rule respecting it, as given in most grammars, is, to say the least of it, unsound. It runs thus: "The termination نِي is used with certain verbs or with post-positions; نِي (*nī*), نِين (*nīṅ*), or نِيان (*niyāṅ*), when a feminine noun singular or plural is the object of the verb; and نا in all other cases!" We have just shewn from the best authority, that *ne* is used when there is

neither "a certain verb" nor "post-position" in the case, and that *nī* is not necessarily used at all times when "a feminine noun is the object of the verb."

c. The inflected infinitive with *kā* (*ke* or *kī*) is also used adjectively in a sense somewhat like the Latin participle in *turus;* as, یِہہ ہونِي کا نہِین 'this cannot be;' اب مَین عجم نہِیي جانِي کا 'now I do not mean to go to Persia' (*non sum iturus*); so, مَین نہِین مانّي کا 'I am not the man to believe.' Lastly, the inflected infinitive is used with لگنا when it means 'to begin;' with دینا 'to grant leave;' and with پانا 'to get leave;' as, وُہ کہنِي لگا 'he began to say;' ہم کو جانِي دو 'allow us to go;' وِي آنِي پانِي ہَین 'they are allowed to come.' The verb جانا 'to go,' may also govern the inflected infinitive of another verb (*ko* being understood); as, وِي کھیلنِي گئِي 'they went to play.' The verb سکنا 'to be able,' generally governs the root of another verb, but it is often used with the inflected infinitive, particularly when accompanied by a negative particle; as, مَین چل سکُونگا 'I shall be able to move;' وُہ چلنِي نہ سکتا تھا 'he was not able to move;' مَین بولنِي نہِین سکتا 'I cannot say.' Lastly, the verb *honā*, denoting obligation, may govern the inflected infinitive; as, تُمکو جانِي ہوگا 'you must go;' تُمکو لِکھنِي ہوگا 'you must write.'

Participles.

84. The present and past participles, when used participially and not forming a tense, generally add ہُوا (p. 47), and agree like adjectives with the noun which they qualify. In many instances they are used adverbially in the masculine inflection, or, more strictly speaking, they are verbal nouns in an oblique case.

a. The following examples will illustrate what we have just

stated regarding the participles when accompanied by *hū,ā;* هَي كوئي برج مين جو چلتي هوئي گوپال كو ركهي 'is there any one in Braj who will stop the departing Gopāl?' So likewise, موئي هوئي شير كي هڈيان 'the bones of a dead tiger;' and, اُسني ايك نقّاري كو كِسي درخت مين لٹكا هوا ديكها 'he saw a kettledrum suspended in a tree.' Sometimes the past participle is used like a mere adjective; as, ايك پهولا پهلا باغ تها 'there was a flowery and fruitful garden' (not 'flowered and fructified'); but the words *phūlā* and *phalā* here may be real adjectives (not participles), derived from *phūl,* 'a flower,' and *phal,* 'fruit,' by adding *ā,* which is agreeable to analogy. In expressions like the following, they are used adverbially; as, صبح هوتي 'when it was morning;' شام هوتي 'when it was evening;' ميري رهتي 'while I remain;' جنكي ديكهي 'at the sight of whom;' بِنا سمجهي 'without understanding;' ديتي وقت 'at the time of giving.' The present participle is doubled, to express the continuation or frequency of the act; as, همارا كام هوتي هوتي نه هوا 'our work being and being, was not,' i.e. 'continuing to be done, was not completed.'

b. From the present participle is formed the compound verb called *statistical* (p. 66), by using the masculine inflection of the participle together with some verb of motion; as, وه گاتي آتي هَي 'she comes singing.' The present participle in this case is employed precisely like the ablative of the Latin gerund. Dr. Gilchrist suggested that *kī ḥālat meṅ* is understood (and of course the Doctor's pilferers copied the same), but a moment's consideration will shew that this theory is more ingenious than sound. For instance, وه گاتي (كِي جالت مين) آتا هَي 'he comes (in the state of) one singing,' is all very well, but on the other hand, وه گاتي (كِي جالت مين) آتي هَي 'she comes (in the state of)

one singing,' is absurd; because *she* is a female, and the *one singing* is a male; and we leave the authors of the theory to account for the curious fact of *her* coming *in the state of a male singing*, at that particular juncture. We believe that in these instances the present participle is a verbal noun in the locative case, similar to those Sanskrit verbals in *ti*, &c. (corresponding to the *tio* of the Latin) which denote the abstract action or condition of the verb. In fact we could add many instances where the participle is clearly used in this sense, as سوتي سي 'from sleep,' evidently the same as سوني سي.

c. From the past participle are formed the compound verbs called frequentative and desiderative, by adding *karnā* and *chāhnā* respectively to the simple masculine form of the participle. The only peculiarity about these is that the verbs مرنا 'to die,' and جانا 'to go,' employ the regular forms of the participle *marā* and *jāyā*, in preference to the usual forms *mūā* and *gayā;* as, *wuh marā chāhtā hai,* 'he is about to die,' or 'will die,' or 'wishes to die;' so, *wuh jāyā kartā thā,* 'he was in the habit of going.' The past participle with *hū,ā* in the inflected state is sometimes used like the conjunctive participle, or, indeed, it may be a compound form of the latter, for ought we can say; thus, ایک جوگي دهوني لگائي هوئي بيٹها هي 'a Jogī having applied the smoke (by way of penance), is seated;' so likewise, وي رنگ برنگ کي پوشاکين پهني هوئي ناچتي تهين 'they having put on various coloured garments, were dancing.' Sometimes the past participle of a neuter verb is used adjectively (that is, agreeing with the nominative), along with another verb; as چلا جانا; thus, وي چلي جاتي هين 'they go along;' so, ایک لومڑي پڑي پهرتي تهي 'a fox was roaming about.'

d. The conjunctive participle, by connecting the similar numbers of a sentence, saves the use of verbs and conjunctions; it commonly refers to the agent, sometimes to the object of the verb; as, آج وهان جاکر هماري کتاب ليکر پهر آؤ 'having gone

there to-day, and having taken my book, return;' and again, اِس کام مین جلدي کر کي مُجھي يِہہ پشيماني ہُوئي ہَي 'this regret has come upon me (through) making haste in this business.' The student will recollect that this participle has several forms, the first of them the same as the root; the second, the same as the masculine inflection of the past participle, or the second and third persons singular of the aorist; but the context generally suffices to prevent any ambiguity.

e. The masculine inflection of the present participle with the addition of the particle ہِي *hī*, forms what may be called the adverbial participle. Its signification is very nearly the same as that of the conjunctive participle above described; the adverbial form conveying perhaps the idea of more speed or precision; as, يِہہ بات سُنتي ہِي '(immediately) on hearing this statement.' This participle may be applied in three ways, all of them tending to prove what we stated above, that it is merely a verbal noun. Thus we may say, يِہہ بات سُنتي ہِي where *yih bāt* is the first form of the accusative; we may also say, اِس بات کو سُنتي ہِي where *is bāt ko* is the second form of the accusative; lastly, we may say, اِس بات کي سُنتي ہِي 'on the hearing of this statement.' Here, we see *sunte* in the first two expressions acting the part of a transitive verb, and in the last that of a substantive.

85. We have little more now to add on the syntax of the Hindustani language, which, we believe, we have discussed more fully, and we would fain hope, more intelligibly, than has yet been done. The following few remarks may be still added, as belonging to no particular department of the subject.

a. Sometimes a verb plural is used without a nominative case, some such word as 'they' or 'people' being understood; as in the following examples: يُون کہتي ہَين 'thus they say;' and ايک تلوار سي سَيکڑون کو مارتي ہَين 'men kill thousands with one

sword.' In negative sentences, the verb 'to be' is generally understood; as, ظُلْم تيرِي شان كي لائِق نہِين 'cruelty (is) not becoming your dignity.' The particle كِه *ki* is frequently used after verbs of speaking, asking, &c., in the sense of 'thus,' 'as follows,' &c.; as, اُس نِي كہا كِه مَين نِه كِيا 'he said he had not done it;' lit. 'he said thus, I have not done it.' This is very like the use of the particle ὅτι as it frequently occurs in the Greek of the New Testament. In a sentence consisting of two or more clauses, it is not necessary to repeat the auxiliary verb in each; as, بِيمارِي قَيد بدن كِي هَي - اَور غم قَيد رُوح كِي 'sickness is the thraldom of the body, and sorrow that of the spirit.'

b. We may here state in conclusion, that throughout this long section on Syntax, it has been our principal aim to illustrate those peculiarities in which the Hindustani language differs from our own. Such rules and principles as completely accord with those of the languages supposed to be familiar to the reader, we have either passed over unnoticed, or handled very briefly. It may further be stated that there remains a difficult department of the language which must be overcome by practice, viz. the use of idiomatical expressions. These do not constitute the subject of grammar, and a knowledge of them is to be acquired by reading the best authors, and by free intercourse with the natives of the country.

SECTION VI.

The Devanāgarī Alphabet.

86. This is the character generally used by the Hindūs. It is read and written from left to right, like our own. The alphabet, as used for the Hindustani, consists of eleven vowels and thirty-three consonants, all arranged as follows:

Vowels.

अ	आ	इ	ई	उ	ऊ	ऋ	ए	ऐ	ओ	औ
ă	*ā*	*ĭ*	*ī*	*ŭ*	*ū*	*ṛĭ*	*ē*	*ai*	*ō*	*au*

Consonants.

क	ख	ग	घ	ङ	च	छ	ज	झ	ञ	ट
k	*kh*	*g*	*gh*	*ñ*	*ch*	*chh*	*j*	*jh*	*ṅ*	*ṭ*
ठ	ड	ढ	ण	त	थ	द	ध	न	प	फ
ṭh	*ḍ*	*ḍh*	*ṇ*	*t*	*th*	*d*	*dh*	*n*	*p*	*ph*
ब	भ	म	य	र	ल	व	श	ष	स	ह
b	*bh*	*m*	*y*	*r*	*l*	*w . v*	*sh*	*sh̆*	*s*	*h*

a. To the above letters may be added the symbol ं, called *anusvāra*, which represents the nasal *ṅ* (page 6), and the *visarga* ः, which corresponds with the final weak *s* (p. 6) of the Persian character. We would at the same time draw the student's attention to two compound characters, of which the elements are so disguised as to have the semblance of single letters; viz. क्ष *ksh*, compounded of क and ष, sounded like our *x* in *fluxion*, or *ct* in *faction*; and ज्ञ *jn*, sounded like our *gn* in *bagnio*, or the French *gn* in *ligne, champagne*, &c. The mark । is used in poetry to indicate the first member of a *sloka* or couplet; and at the end of the *sloka* it is generally

THE DEVANĀGARI ALPHABET.

Pl. II.

Vowels.

Initial		Secondary	
अ	आ		ा
ă	ā	ă	ā
इ	ई	ि	ी
ĭ	ī	ĭ	ī
उ	ऊ	ु	ू
ŭ	ū	ŭ	ū
ऋ	ॠ	ृ	ॄ
ṛĭ	ṛī	ṛĭ	ṛī
ऌ	ॡ	ॢ	ॣ
ḷĭ	ḷī	ḷĭ	ḷī
ए	ऐ	े	ै
ē	ai	ē	ai
ओ	औ	ो	ौ
o	au	o	au

Consonants.

क	ख	ग	घ	ङ
k	kh	g	gh	ng
च	छ	ज	झ	ञ
ch	chh	j	jh	nj
ट	ठ	ड	ढ	ण
ṭ	ṭh	ḍ	ḍh	ṇ
त	थ	द	ध	न
t	th	d	dh	n
प	फ	ब	भ	म
p	ph	b	bh	m
य	र	ल	व	श
y	r	l	w & v	ṣ or sh
ष	स	ह	क्ष	ज्ञ
sh	s	h	ksh	jn

COMPOUND LETTERS.

क्क	क्त	क्य	ग्न	ग्ब	च्छ	ज्ञ	त्त	त्थ	त्न	त्म
kk	kt	ky	gn	gb	chch'h	jj	tt	tth	tn	tm
त्य	त्व	द्द	द्ध	द्म	द्य	द्व	न्त	न्थ	न्द	न्ध
ty	tw	dd	ddh	dm	dy	dw	nt	nth	nd	ndh
न्न	न्म	न्य	न्ह	प्त	प्न	प्य	प्स	ब्द	भ्य	ल्ल
nn	nm	ny	nh	pt	pn	py	ps	bd	bhy	ll
ष्ट	ष्ठ	ष्ण	स्त	स्थ	स्न	स्म	स्य	स्स	स्न	ह्य
sht	shth	shn	st	sth	sn	sm	sy	ss	hm	hy

Sir C. Wilkins scrpt.

G. Barclay sculpt.

W. H. Allen & Co. London.

doubled, ॥. In prose the same marks serve to denote stops. In many books lately published in India, in the Devanāgarī character, the English stops are very properly and successfully introduced.

b. In naming the consonants, the short vowel *ă* (the *fatha* of the Persi-Arabic alphabet, p. 8) is inherent in each; thus *kă, khă, gă,* &c.: and in reading, this vowel is to be supplied after every letter (except the final letter of a word), provided it be not accompanied by any other symbol; thus, कनक *kănăk,* 'gold,' नगर *năgăr,* 'a city.' If a word terminates with a compound consonant, the short *ă* may be frequently supplied at the end, as in पुत्र *putra,* 'a son.' Whenever a consonant in the middle of a word is not to be uttered with the short *ă,* the consonant is marked underneath with the symbol (्) called *virāma* or 'rest' (the same as the *jazm* of the Persi-Arabic, p. 10), as बोल्ना بولنا 'to speak;' or the *ln* may be combined into one compound character, as ल्न; but in works circulated among the natives this nicety is not attended to. Hence the first of the vowels, अ *ă,* is never written except it begin a word or syllable.

c. With regard to the remaining vowels, they have each two forms: that given above, which may be called their primary form, is used only when they begin a word or syllable; but when they follow a consonant, they assume a totally different shape, which may be called *secondary forms;* thus, ा *ā,* ि *i,* ी *ī,* ु *u,* ू *ū,* ृ *ṛi,* े *e,* ै *ai,* ो *o,* ौ *au,* as may be seen in the following exemplification of them with the letter ग *ga:* thus,

गा	गि	गी	गु	गू	गृ	गे	गै	गो	गौ
gā	*gi*	*gī*	*gu*	*gū*	*gṛi*	*ge*	*gai*	*go*	*gau.*

And the same rule applies to the rest of the consonants.

d. It will be seen that the secondary form of इ, viz. ि, is written before its consonant ग, though sounded after it: and

the student will do well to bear in mind this apparent anomaly. The ा and ी take their place after the consonant; the ु ू and ृ are fixed to the letter beneath; the े and ै above; and the ो and ौ are merely the ा surmounted by the े and ै. The vowels ु and ू, in combination with the letter र *r*, are written रु *ru*, and रू or रू *rū*; and the vowel ृ joined to ह *h*, is written हृ *hṛi*.

Of Compound Letters.

87. The strict rule in Devanāgarī writing is, that when two or more consonants come together, without the intervention of a vowel, such consonants unite into one compound group; thus, in the word मत्स्य *matsya*, 'a fish,' the त स and य are blended as it were into one character. For the formation of the compound letters no general rule holds, except that the last of the group remains entire, and the rest are more or less contracted by omitting the perpendicular stroke, and sometimes by changing their primitive form.

a. The letter र being of frequent occurrence in compounds, is written over the group in the form of a crescent (र्) when it is to be sounded first, as in the words तर्क *tarka*, 'reasoning,' and पार्श्व *pārshva*, 'a side:' and when the र follows another letter, it is represented by an oblique stroke (्र) underneath, as in सूत्र *sūtra*, 'rule,' and चन्द्र *chandra*, 'the moon.'

b. In books recently printed at Calcutta, such as the *Prem Sāgar*, the *Baitāl Pachīsī*, the *Adventures of Hātim Tā,ī*, &c., all in the Devanāgarī character, very few compound letters occur; and as a general rule they are very little used in any of the spoken languages of India, being chiefly confined to manuscripts and printed works in the Sanskrit language. The

following, however, occur in our Selections, and a perusal of these will suggest the method by which others may be formed. Compounds of which the letter र् forms the first or last element, are purposely omitted, as that letter follows a special rule, which we have just given.

क्क	क्त	क्य	ग्न	ग्ब	च्छ	ज्ज	त्त	त्थ	
kk	*kt*	*ky*	*gn*	*gb*	*chchh*	*jj*	*tt*	*tth*	
त्न	त्म	त्य	त्व	द्द	द्ध	द्म	द्य	द्व	न्त
tn	*tm*	*ty*	*tw*	*dd*	*ddh*	*dm*	*dy*	*dw*	*nt*
न्थ	न्द	न्ध	न्न	न्म	न्य	न्ह	प्त	प्न	प्य
nth	*nd*	*ndh*	*nn*	*nm*	*ny*	*nh*	*pt*	*pn*	*py*
प्स	ब्द	भ्य	ल्ल	श्ट	श्ठ	श्ण	स्त	स्थ	स्न
ps	*bd*	*bhy*	*ll*	*sht*	*shth*	*shn*	*st*	*sth*	*sn*
		स्म	स्य	स्स	ह्म	ह्य			
		sm	*sy*	*ss*	*hm*	*hy*			

c. Compounds of three letters are very rare, and when they do occur, it will be found that they generally consist of one of the semi-vowels य र ल or व combined with a compound of two letters, thus: क्त्व *ktw*, न्त्र *ntr*, प्त्य *pty*, स्त्य *sty*. As for compounds of four letters, they are merely matters of curiosity, as ल्प्स्म *lpsm*, त्स्न्य *tsny*.

88. The best dictionaries of the Hindustani language are printed in the Persian character; hence it will be useful for the student to know exactly how he may convert the Devanāgarī into the former. This he will be able to do efficiently by a reference to the following table:

I. *Initial Vowels.*

अ	आ	इ	ई	उ	ऊ	ऋ	ए	ऐ	ओ	औ
ا	آ	اِ	اِي	اُ	اُو	رِ	اي	اَي	او	اَو

II. *Consonants.*

क	ख	ग	घ	ङ	च	छ	ज	झ	ञ	ट
ک	کھ	گ	گھ	ن	چ	چھ	ج	جھ	ن	ٹ
ठ	ड	ढ	ण	त	थ	द	ध	न	प	फ
ٹھ	ڈ	ڈھ	ن	ت	تھ	د	دھ	ن	پ	پھ
ब	भ	म	य	र	ल	व	श	ष	स	ह
ب	بھ	م	ي	ر	ل	و	ش	ش or کھ	س	ھ

III. *Vowels following a Consonant.*

बद्	बाद्	बिद्	बीद्	बुद्	बूद्
بد	باد	بِد	بِید	بُد	بُود
बृद्	बेद्	बैद्	बोद्	बौद्	बः
بِرِد	بید	بَید	بود	بَود	بہ

a. In the preceding table it will be observed that the ten aspirated letters of the Devanāgarī alphabet are uniformly represented by the corresponding unaspirated letter, together with the round or *butterfly* form of the letter ھ, ہ *h*; thus, घर *ghar*, 'a house,' گھر; धर *dhar*, 'place,' دھر. The real *h* ह of the Devanāgarī is represented in the middle of a word by ہ; as, कहा 'he said,' کہا: if, however, the letter preceding the ھ be د, ر, or و, then the form ھ must be used, and the preceding letter marked with the appropriate vowel; as, दहान *dahān*, 'the mouth,' دَھان. The cerebral letters ट and ड are represented by ٹ and ڈ, or ت and د. Sometimes the ड and ढ have the sound of a cerebral *ṛ* and *ṛh* respectively; in which case they are generally marked with a dot beneath, thus ड़ and ढ़ and with ڑ or ڑ in the Persian character; as, बड़ा *baṛā*, 'great,' بڑا. The various nasals of the Devanāgarī are represented by

the Persian ن, which will be found sufficient for all useful purposes.

b. The letter च is sometimes represented by چ: the letter श generally by ش, sometimes by س; and the letter ष is more frequently کھ than ش. The compound च्छ is generally represented by چھ or کھ, seldom by کش, its proper sound. The compound ज्ञ is represented by گي; as, अज्ञा *āgyā* (*ājna*), آگيا: its real sound, as already stated, is that of *gn* in the French words *champagne*, *ligne*, &c.

89. It appears, then, that the Devanāgarī alphabet may be represented with tolerable exactness in the Persian character; but the converse does not hold, as the Persi-Arabic alphabet has fourteen letters which have no exact counterpart in the Devanāgarī. The plan adopted in this case is to represent the letters in question with such Nāgarī letters as approximate them in sound, which in some printed books are distinguished with a dot underneath; thus,

ط	ض	ص	ژ	ز	ذ	خ	ح	ث
त़	ज़	ष़	ज़	ज़	ज़	ख़	ह़	ष़
		ق	ف	غ	ع	ظ		
		क़	फ़	ग़	अ़ &c.	ज़		

a. In a few printed books an attempt has been made to invent distinct letters for the various forms of the Persian and Arabic *z*, which, it will be observed, are all represented by ज़; but in reality the subject is not worth the labour. In the first place, the Hindūs, who alone use the Devanāgarī character, are sparing in the use of Persian or Arabic words, to one or other of which the various forms of the letter *z* belong; and, secondly, such words as they have in the course of centuries adopted have become naturalized, or, if the critic will have it,

corrupted, so as to suit the elements of the Nāgarī; thus, حاضري is written and sounded हाजिरी *hājirī.* In a new edition, in the Devanāgarī character, of the *Adventures of Hātim Tā,ī,* which we have just received from India, almost all dots and double letters are discarded, as a useless incumbrance.

b. The letter ع is generally represented in Nāgarī by employing the vowel with which it is connected, in the initial form, with a dot under it; as, بعد बअ़्द *ba'd;* علم इ़ल्म *'ilm;* عُمْر उ़म्र *'umr.* This method is sufficient for practical use; but it is by no means satisfactory, as may be seen in the monosyllable बअ़्द, which in Persian and Arabic is sounded *ba'd* (the *a* uttered from the bottom of the throat); but according to the rules of the Devanāgarī alphabet it makes *bă'ăd,* unless we use the *virāma* (्) under the अ़, as बअ़्द.

c. When in a word two vowels follow each other, the rule is, to write the second vowel in the initial form; for though not at the beginning of a word, it is the beginning of a syllable; thus, हुआ *hū,ā;* होओ *ho,o;* हइते *ha,ite.* This is precisely the same in principle as the use of the mark *hamza* (p. 17) in the Persi-Arabic alphabet.

d. The best mode of learning the Devanāgarī character is to write out several times the whole of the single letters in Plate II. The various elements of each letter will be found in Plate I. fronting the title page; the small dot accompanying each shews where the pen starts from in their formation. When the student has made himself tolerably familiar with the letters, he may commence with the first story, which is the same as the third story of the Extracts in the Persian character. In like manner he will find that the Devanāgarī stories, from 2 to 7 inclusive, are old acquaintances. Stories 8, 9, and 10 also occur in the other Extracts, but some of the words differ, viz. those of Persian or Arabic origin are displaced in the Devanāgarī for words purely Indian and Sanskrit. The rest of the Extracts in this character are taken from the scarce

and valuable *Hindustani and Hindī Selections,* edited by Tarini Charan Mitr, head munshī in the College of Fort William, Calcutta, 1827, in two vols. 4to. In their style and grammatical construction they offer no peculiarity differing from those of the Hindustani Extracts.

Of Manuscripts.

90. In Arabia, Persia, and India, the art of printing till very recently has been little cultivated, and even now it is in no great favour among the natives. Hence the great body of their literature is still in manuscript, as was the case in Europe before the invention of printing.

a. Among the Musalmāns the principal handwritings are, 1st, the *Naskhī,* نسخي, of which our type employed in the printing of this volume is a very fair imitation. Most Arabic Manuscripts, and particularly those of the Korān, are in this hand; and from its compact form, it is generally used in Europe for printing books in the Arabic, Persian, Turkish, and Hindustani languages. 2ndly, The *Ta'līk,* تعليق, a beautiful hand, used chiefly by the Persians and Musalmāns of India, in disseminating copies of their more esteemed authors. In India, the *Ta'līk* has been extensively employed for printing both Persian and Hindustani works, and within the last twenty years, a few Persian works, in the same hand, have issued from the Pāshā of Egypt's press at Būlāk, near Cairo. 3rdly, The *Shikasta* شكسته, or *broken* hand, which is used in correspondence. It is quite irregular, and unadapted for printing, but not inelegant in appearance, when properly written.

b. The *Naskhī,* being like our type, requires no explanation, and the *Shikasta* from its irregularity scarcely admits of any. We shall therefore confine ourselves at present to the description of the *Ta'līk,* of which we have given fourteen plates of engraved specimens at the beginning of this work. Plate I. Division 1st, presents all the simple elements of this character, the small cross mark shewing the commencement of each. The 2nd ele-

mentary form here marked ب, with one dot subscribed, so as to be equivalent to *be*, may, by a mere change of its dots, become پ, ت, ث (*p, t, s̱*). The 3rd form, now a ج *j*, becomes in the same manner چ, خ, ح (*ch, kh, ḥ*). The 4th makes two letters, د, ذ. The 5th, ر, ز, ژ, and ز̤. The 6th is represented as consisting of two forms; one an indented, the other a protracted line, may in either shape form the *sīn* and *shīn* (*s* and *sh*), as the only distinction between them is that the *sīn* (*s*) wants, and the *shīn* (*sh*) has, three dots superscribed, whether short or protracted. The 7th form, ص and ض. The 8th, ط and ظ (*t, z*). The 9th, ع and غ. The next letters are ف, ق, ک, ل, م, ن, و, and ه. Then follow the initial, medial, and final forms of the ه or *he* linked together. Lastly, the لا ء ي (*lā, hamza*, and *ye*), the latter under two varieties of form, the last of which is now conventionally used by the natives to denote the *yāe majhūl* (p. 13).

Division 2nd exhibits the second elementary form (viz. that of ب, پ, ت, ث), and likewise that of ن and ي, as they appear initially, when combined with each of the others following them. Division 3rd shews the ج (i. e. ج, چ, ح, or خ), prefixed in the same manner to each of the others. Division 4th (Pl. II.), the س, ش. Division 5th, the ص, ض. Division 6th, the ط, ظ. Division 7th (Pl. III.), the ع, غ. Division 8th, ف and ق. Division 9th, the ک, گ, and by leaving off the top part we shall in most instances have the initial ل. Division 10th (Pl. IV.), the م. Division 11th, the ه combined initially with the rest of the elementary forms. The tail of the *he* is given only in *hā, hd, hk, hl*, and *hlā*, but omitted in all the rest, according to the practice of Oriental writers. Hence the initial form of this letter is often too apt to be mistaken for the *mīm*. The 12th Division contains the combination of the characters as arranged in alphabetical notation, noticed in p. 20, forming the fanciful words, '*Abjad, hawaz, ḥuṭṭī, kaliman, sa'faṣ, ḳarashat, ṣaḵhaẕ, ẓaẓaḡh*,' and the last line may be read thus, indicating the name of the chirographer: *Al'abd ul muẕnib, al faḳīr 'ubaid ullahi ḥusainī shīrīn raḳam ḡhaffara ẕunūbahu.*

c. Plates V. to XIV. inclusive, consist of a series of words in alphabetical order containing combinations of three or more letters. The student should endeavour to transcribe these into the Roman character, and after some time restore them, as an exercise, into their original state. Thus, the first line of Plate V. forms the combinations *bkht*, *bhjt*, *bhsht*, *pnj*, *blkh*, and *blnd*, and so on with regard to the rest. Coming now to complete words, we may premise, as a general remark, that when these contain any of the letters ب, پ, ت, ث, ن, ي, in the middle of a combination, it is usual to give the middle one a bold dash upwards, terminating in a sharp point vertically, like the *n* in تنبو *tnbw* (Pl. V. line 8), or like the *y* in سيب *syb* (Pl. VII. line 1).

d. Concluding remarks.—In manuscripts the short vowels and other marks seldom make their appearance; and even the diacritical dots are often either altogether omitted or irregularly placed. It may be useful to observe, then, that when from the ambiguous position of a dot, it may apply to more letters than one, it should of course be assigned rather to the letter, which is not complete without a point, than to one which may dispense with it. Thus the third combination Plate I. No. 2, should be read *bḥ*, and the eighth *nṣ*, though the dot be over the last letter as if intended to be a ض. But in many cases the sense alone can determine *the point*. Thus the last word of No. 2 may be either *be* or *pe*; and the dot over the ninth word of No. 3 is so equivocally placed between that and the word above it, that it may be read either خص, حض, or جف, according as the dot is conceived to belong to one or the other, above or below. The grand key, however, to the reading of manuscripts, is to *know the language*; at the same time many useful hints may be gleaned from Ousely's *Persian Miscellanies*, 4to. London, 1795; Stewart's *Persian Letters*, 4to. London, 1825; and *Essai de Calligraphie Orientale*, in the Appendix to Herbin's *Développements des Principes de la Langue Arabe*, 4to. Paris, 1803.

Muhammadan Calendar.

91. The Musalmāns reckon by lunar time, their æra called the *Hijra*, commencing from the day on which

Muhammad departed, or rather *retreated,* from Mecca to Medina; which, according to the best accounts, took place on Friday, the 16th of July (18th, new style), A.D. 622. Their year consists of 12 lunations, amounting to 354 days and 9 hours, very nearly; and hence their New-year's Day will happen every year about eleven days earlier than in the preceding year.

a. To find the Christian year corresponding to that of the Hijra, apply the following rule. From the given number of Musalmān years, deduct *three per cent.*, and to the remainder add the number 621.54, the sum is the period of the Christian æra at which the given current Musalmān year ends. For example, we mentioned, p. 21, that the death of the poet Ahlī happened A.H. 942; from this number deduct three per cent. or 28.26, and the remainder is 913.74. To this last add 621.54, and the sum = 1535.28, which shews that the Musalmān year 942 ended in the spring of 1536. This very simple rule is founded on the fact that 100 lunar years are very nearly equal to 97 solar years, there being only about eight days of difference. A more accurate proportion would be 101 lunar to 98 solar years, but this would lead to a less convenient rule for practical use.

b. When great accuracy is required, and when the year, month, and day of the Muhammadan æra are given, the precise period of the Christian æra may be found as follows: *Rule.* Express the Musalmān date in years and decimals of a year; multiply by .970225; to the product add 621.54, and the sum will be the *precise* period of the Christian æra. This rule is exact to a day, and if in the Musalmān date the day of the week be given, as is generally the case, the *very day* is easily determined.

c. The Muhammadan or lunar months are made to consist of 30 and 29 days alternately, but in a period of thirty years, it is found necessary to intercalate the last month eleven times so as to be reckoned 30 days instead of 29. The months retain their Arabic names in all Muhammadan countries, as follows:

Lunar Months.

	DAYS.		DAYS.
مُحرّم *muḥarram*	30	رجب *rajab*	30
صفر *ṣafar*	29	شعبان *sha'bān*	29
ربيع الاوّل *rabī'ul-awwal*	30	رمضان *ramẓān*	30
ربيع الثّاني *rabī'uṣ-ṣānī*	30	شوّال *shawwāl*	29
ربيع الاخر *rabī' ul-ākhir*		ذي القعدة *ẕi,l ḳa'da*	30
جمادى الاوّل *jamād-al-awwal*	30	ذي قعدة *ẕī ḳa'da*	
جمادى الثّاني *jumād-aṣ-ṣāni*	29	ذي الحجّة *ẕi,l ḥijja*	29
جمادى الاخر *jumād-al-akhir*		ذي حجّة *ẕī ḥijja*	

d. We here subjoin the days of the week; on the left hand, the names in use among the Musalmāns of India, next those of the Hindūs, and on the right, the Persian names, much used in the dates of letters, &c.

Days of the Week.

Musalmān.	Hindū.	Eng.	Persian.
اتوار *itwār*	ربيبار *rabī-bār*	Su.	يكشنبه
سومّوار or پير *somwār* or *pīr*	سومبار *som-bār*	Mo.	دوشنبه
منگل *mangal*	منگلبار *mangal-bār*	Tu.	سه شنبه
بدھ *budh*	بدھبار *budh-bār*	We.	چهارشنبه
جمعه رات *jum'a rāt*	برهسپتبار *brihaspati-bār*	Th.	پنجشنبه
جمعه *jum'a*	سکربار *sukra-bār*	Fri.	آدينه
سنيچر *sanīchar*	سنيبار *sanī-bār*	Sat.	شنبه or هفته

92. The Hindūs reckon by *solar* years, and *luni-solar* months. Their principal æra is that of the *Kali Yug*, of which the year 4947 expired about the 11th of April, A.D. 1846, at which period their new year generally commences.

a. The Hindū year is divided into twelve equal portions, which may be called solar months; but all festivals and dates are reckoned, not by these simple months, but by the duration of the moon which terminates in each. Hence, although the month *baisākh* begins *de jure* about the 11th of April, it may have commenced *de facto* from one day to twenty-eight days sooner. When two new moons occur during one solar month, which happens once in three years, there is an intercalary month, and the month so intercalated receives the name of the one which preceded it, that is, of the solar month within which the two new moons may happen.

b. Besides the æra of the *Kali Yug*, the Hindūs in the northern half of India reckon from the time of a renowned prince by name Vikramāditya who lived (or died) about 57 years before the commencement of our æra. Another common æra is that of a prince named Sālavāhana, which commences 78 years after the birth of Christ. Several other æras are in use in certain parts of the country, for a full account of which the reader may consult a profound work devoted entirely to the subject, entitled *Kāla Sankalita*, 4to. Madras, 1825.

The Hindū Solar Months.

بَیساکھ	April	بھادون	August	پُوس	December
جیٹھ	May	کُوار or آسِن	September	ماگھ	January
اساڑھ	June	کاتِک or کارتِک	October	پھاگُن or پھالگُن	February
ساوَن or سراوَن	July	اگھن	November	چَیت	March.

मनोहर कहानियां

युगम बाली में

१ किसी मोची का घर जाड़े के मौसम में जलने लगा. एक ग़रीब पड़ोसी वहां आकर सेंकने लगा. यिह हालत देखके एक ठठोल ने कहा, क्या ख़ूब! किसीका घर जले कोई तापे.

२ एक कमीने और भले आदमी से दफ़्लास में दोस्ती हुई. कमीनः दौलतमन्द होते ही नजीबज़ादे से आंखें लगा चुराने. तब वुह ख़फ़ा होकर बोला, यिह सच है, कमीने की बोस्ती जैसी बालू की भीत.

३ अकबर ने बीर्बल से पूछा, कि लड़ाई के वक़्त क्या काम आता है? बीर्बल ने अर्ज़ किया, कि जहान पनाह! औसान. बादशाह ने कहा, हथ्यार और ज़ोर क्यूं नहीं कहता? बीर्बल ने कहा, जहान पनाह! अगर औसान ख़ता हो जावे, तो हथ्यार और ज़ोर किस काम आवे?

४ एक ऊंट और गधे से निहायत दोस्ती थी. इत्तिफ़ाक़न दोनों को सफ़र दर्पेश हुआ. दर्मियान राह के एक नदी

मिली. पहले ऊंट पानी में पैठा. उसके पेट तक पानी हुआ. कहने लगा, ऐ यार! इधर आओ, पानी थोड़ा है. गधा बोला, सच है, तेरे शिकम तक है, तुझे थोड़ा मअ़लूम होता है; लेकिन मेरी पीठ तक होगा, मैं डूब जाऊंगा.

५ एक शख़्स बादशाह के ऐन क़िल्ए के नीचे लूटा गया. उसने बादशाह की ख़िद्मत में अर्ज़ की, कि जहान पनाह! मुझे क़ज़्ज़ाकों ने हुज़ूर के क़िल्ए की दीवार के नीचे लूट लिया. बादशाह ने फ़र्माया कि तू हुश्यार क्यूं नरहा? बोला कि ग़ुलाम को मअ़लूम नथा कि हज़रत के ज़ेर झरोखे मुसाफ़िर लूटे जाते हैं. बादशाह ने कहा, क्या तूने यिह मसल नहीं सुनी? चिराग़ के नीचे अन्धेरा.

६ एक कायथ और उस का ग़ुलाम दोनों एक घर म सोते थे. लाला ने कहा, राम चेरा! देख तो पानी बरसा है या खुल गया. उस ने कहा, बरसा है. पूछा तू किस तरह जाना है? तैं तो पड़ा सोता है. कहा बिल्ली आई थी, उस को मैं ने टटोला था, भीगी थी. कहा, चिराग़ बुझा दे. कहा, मुंह ढांप के सो रहो, अन्धेरा हो जाएगा. फिर कहा, दर्वाज़ः बन्द कर दे. कहा, भया जी! दो काम हम्ने किये, एक काम तुम करो. ग़रज़ ऐसा हुज्जती और सुस्त था, आख़िर न उठा; पड़ा पड़ा जवाब देता रहा.

७ एक मुसल्मान बीमार था. ग़ुलाम से कहा, कि फ़लाने हकीम के पास जाकर दवा ला. उसने कहा, शायद हकीम

जो इस्वक़्त घर में नहोवें. कहा, होंगे, जा. तब उस्ने कहा अगर मुलाक़ात भी होवे, लेकिन दवा नदें. तद कहा रुक्सः हमारा लेआ, अल्बत्तः देंगे. फिर कहा, कि जो उन्हों ने दवा भी दी, अगर फ़ाइदः नकरे. कहा, ऐ कम बख़्त! यहीं बैठा तन्हीदें बान्धा करेगा या जाएगा? कहा, साहिब! फ़र्ज़ किया कि अगर फ़ाइदः भी करे, तो हासिल क्या? आख़िर एक्दिन मर्ना बर हक़ है; जैसा अब मरे तैसा तब मरे.

८ कोई मनुष कहीं को चिठी लिख्ता था; एक पर्देशी उस के पास आ बैठा, और उस के लिखे को देख्ने लगा. तो उस ने चिठी में लिखा, जो बहुत सी बातें लिख्नी थीं, सो नहीं लिखी गईं क्यूं कि मेरे कने एक निपट चिबिल्ला बैठा है, और इस चिठी को देख्ता है. वुह बोला, अप्ने भेद की बात चीत जो लिख्नी हो, सो लिख्ते क्यूं नहीं? मैं ने तो कुछ तुम्हारा लिखा हुआ नहीं देखा. तब लेखक ने उत्तर दिया, भला, जो तुम ने मेरा लिखा हुआ नहीं देखा; कहो तो, चिह क्यूंकर जाना जो मैं ने यूं लिखा है? इस बात से बहुत लजाया, और चुप हो रहा.

९ एक सिचक किसी गांव में कित्ने एक लोगों को सिचा देता था, इस में कोई गंवार भी वहां आ बैठा, और लगा उस का मुंह देख देख बेचैन हो रोने. इस को रोता देख सब ने जाना कि चिह कोई बड़ा कोमल सुभाव है जो इत्ना

मिली. पहले ऊंट पानी में पैठा. उसके पेट तक पानी हुआ. कहने लगा, ऐ यार! इधर आओ, पानी थोड़ा है. गधा बोला, सच है, तेरे शिकम तक है, तुझे थोड़ा मअ़लूम होता है; लेकिन मेरी पीठ तक होगा, मैं डूब जाऊंगा.

५ एक शख़्स बादशाह के ऐन क़िल्ए के नीचे लूटा गया. उसने बादशाह की ख़िद्मत में अर्ज़ की, कि जहान पनाह! मुझे क़ज़्ज़ाक़ों ने हुज़ूर के क़िल्ए की दीवार के नीचे लूट लिया. बादशाह ने फ़र्माया कि तू हथ्यार क्यूं न रहा? बोला कि ग़ुलाम को मअ़लूम नथा कि हज़रत के ज़ेर सरोखे मुसाफ़िर लूटे जाते हैं. बादशाह ने कहा, क्या तूने यिह मसल नहीं सुनी? चिराग़ के नीचे अन्धेरा.

६ एक कायथ और उस का ग़ुलाम दोनों एक घर म सोते थे. लाला ने कहा, राम चेरा! देख तो पानी बरसा है या खुल गया. उस ने कहा, बरसा है. पूछा तू किस तरह जान्ता है? तैं तो पड़ा सोता है. कहा बिल्ली आई थी, उस को मैं ने टटोला था, भीगी थी. कहा, चिराग़ बुझा दे. कहा, मुंह ढांप के सो रहो, अन्धेरा हो जाएगा. फिर कहा, दर्वाज़ः बन्द कर दे. कहा, भया जी! दो काम हमने किये, एक काम तुम करो. ग़रज़ ऐसा हुज्जती और सुस्त था, आख़िर न उठा; पड़ा पड़ा जवाब देता रहा.

७ एक मुसल्मान बीमार था. ग़ुलाम से कहा, कि फ़लाने हकीम के पास जाकर दवा ला. उसने कहा, शायद हकीम

जो इस्वक़्त घर में नहोवें. कहा, होंगे, जा. तब उस्ने कहा अगर मुलाक़ात भी होवे, लेकिन दवा नदें. तद कहा रुक्सः हमारा लेजा, अल्बत्तः देंगे. फिर कहा, कि जो उन्हों ने दवा भी दी, अगर फ़ाइदः नकरे. कहा, ऐ कम बख़्त! यहीं बैठा तन्हीदें बान्धा करेगा या जाएगा? कहा, साहिब! फ़र्ज़ किया कि अगर फ़ाइदः भी करे, तो हासिल क्या? आख़िर एक्दिन मर्ना बर हक़ है; जैसा अब मरे तैसा तब मरे.

८ कोई मनुष कहीं को चिठी लिख्ता था; एक पर्देशी उस के पास आ बैठा, और उस के लिखे को देख्ने लगा. तो उस ने चिठी में लिखा, जो बहुत सी बातें लिख्नी थीं, सो नहीं लिखी गईं क्यूं कि मेरे कने एक निपट चिबिल्ला बैठा है, और इस चिठी को देख्ता है. वुह बोला, अपने भेद की बात चीत जो लिख्नी हो, सो लिख्ते क्यूं नहीं? मैं ने तो कुछ तुम्हारा लिखा हुआ नहीं देखा. तब लेखक ने उत्तर दिया, भला, जो तुम ने मेरा लिखा हुआ नहीं देखा; कहो तो, यिह क्यूंकर जाना जो मैं ने यूं लिखा है? इस बात से बहुत लजाया, और चुप हो रहा.

९ एक सिक्षक किसी गांव में कित्ने एक लोगों को सिक्षा देता था, इस में कोई गंवार भी वहां आ बैठा, और लगा उस का मुंह देख देख बेचैन हो रोने. इस को रोता देख सब ने जाना कि यिह कोई बड़ा कोमल सुभाव है जो इत्ना

रोता है. एक ने इस से पूछा, कि भाई! सच कह, तू जो इत्ना रोता है, तेरे मन में क्या आया है? सिचक को उंगुली से बता बोला, कि इन मियां की डाढ़ी हिल्ती देख मुझे अपना मुआ हुआ प्यारा बक्रा स्मरन आया, कि जब न तब उस की भी इसी भांत डाढ़ी हिल्ती थी, इस लिये मैं रोता हूं. यिह सुन सब खिल्खिला उठे, और सिचक लज्जित हो चुप रहा.

१० एक राजा ने अपना लड़का किसी जोतकी को सौंपा, जो इसे जोतिक सिखाओ; जब उस में यिह पूरा हो, तो मेरे पास लाओ. पांडे ने बड़े प्यार और दुख से जित्नी बातें उस्की थी, सो उसे अच्छे ढब से सिखाईं. जब देखा वुह लड़का बड़ा गुनी हुआ, तब राजा के साम्हने जाकर कहा, महाराज! आप का बेटा अब जोतिक में चौकस हुआ; अब चाहिये उसे जांच लीजिये. राजा ने यिह सुन्तेही कहा, अब्ही बुलाओ. लड़का आया और हाथ जोड़के खड़ा रहा. राजा ने अपने हाथ की अंगूठी मुट्ठी में लेकर पूछा, कहो बेटा! हमारे हाथ में क्या है? उस ने कहा, कुछ गोल गोल सा है, जिस में छेद और पत्थर भी है. महाराज ने कहा, उस्का नांव क्या है? बोला चक्की का पाट. तब राजा जोतकी के मुंह की ओर ताक्ने लगा. वुहीं वुह हाथ जोड़ कर बोला, महाबली! गुन का कुछ दोष नहीं, यिह मत की चूक है.

११ कोई पोस्ती जंगल में बैठा कटोरी में पोस्त घोल रहा था. दैवी किसी झाड़झूड़ से एक खरहा जो निकल्के दौड़ा, तो उस के धक्के से इस की कटोरी लुढ़क पड़ी. यह रिसाय के बोला, कि तुझ से क्या कहें! भला तेरे बाप ही से जा कर कहेंगे. इत्ना कह, कूंडी सोंटा कांख में दबा, नगर में आ, हर एक चौपाये को देख्ता चला; निदान एक गधे को, जो उस के बरन के समान था, पाया. तो गधेवाले से जाकर कहा, कि तेरे इस पशु के बेटे ने मेरी पोस्त की कटोरी भरी हुई लुढ़ा दी. उस ने कहा, कि जिस्के बेटे ने लुढ़ाई है विसी से जाके कहो. यह सुन, वह गधे के पास आ, उस की पीठ पर हाथ रख, चाहे कि कुछ कहे, वोंहीं उस ने फिर्कर एक ऐसी दुलत्ती मारी, कि यह बिचारा हाय कर बैठ गया, और हंस्कर बोला, कि क्यों न हो, जिसका बाप ऐसा हो, तिस का लड़्का वैसा हुआ ही चाहे. इत्ना कह चला आया.

१२ दो जान्पहचान मिल्कर भ्रमन को निक्ले, और चले चले नद्दी के तीर पर पहुंचे. तब एक ने दूस्रे से कहा, कि भाई! तुम यहां खड़े रहो, तो मैं शीघ्र एक डुब्की मार लूं. इस ने कहा बहुत अच्छा. यह सुन वह बीस रूपये इसे सौंप्कर, कप्ड़े तीर पर रख, जों पानी में पैठा, तों इस ने चतुराई से वे रूपये किसी के हाथ अप्ने घर भेज दिये. उस ने निकल, कप्ड़े पहन, रूपये मांगे. यह बोला, लेखा सुन

लो. उस ने कहा, अभी देते अबेर भी नहीं हुई, लेखा कैसा? निदान दोनों से बिवाद होने लगा, और सौ पचास लोग घिर आये. उन में से एक ने रूपयेवाले से कहा, कि अजी! क्यों झगड़ते हो, लेखा किस लिये नहीं सुन लेते? हार मान उस ने कहा, अच्छा कह. वह बोला, जिस काल आप ने डुबकी मारी, मैं ने जाना डूब गये; पांच रूपये दे तुम्हारे घर संदेसा भेजा; और निकले तब भी और पांच रूपये आनंद के दान में दिये; रहे दश, सो मैं ने अपने घर भेजे हैं, बिन को कुछ चिंता हो तो मुझ से टीप लिखवा लो. यह धांधलपने की बात सुन, वह बिचारा बोला, भला भाई! भर पाये.

१३ एक कछुए और कौवे से बड़ी प्रीप थी, काम पड़ने से एक एक का सहारा करता. एक दिन किसी चिड़ीमार ने कौवे को पकड़ा, तब कछुए ने चिड़ीमार से कहा, कि तुझे इस के लेजाने से हाट में क्या मिलेगा? बोला, दो पैसे. कहा, जो तू इसे छोड़ दे, तो मैं तुझे एक मोती दूं. कहा, अच्छा. उस ने डुबकी मार के मोती ला दिया; पर इस ने कौवे को न छोड़ा. तद कछुए ने कहा, कि मैं ने मोती तो तुझे ला दिया, अब इसे क्यों नहीं छोड़ता; बोला, एक मोती और ला दे, तो छोड़ दूं, नहीं तो नहीं छोड़ूंगा. इस ने कहा, अच्छा. तू इसे छोड़ दे, मैं ला देता हूं. वह बोला, मैं तेरी बात का कैसे प्रतीत करूं? कहा इस ने, मैं झूठ नहीं

बोल्ता. इस बात के सुन्ते ही उस ने कौवे को छोड़ दिया, और इस ने दूस्रा मोती ला दिया. फिर चिड़ीमार दूस्रे मोती को छोटा देख बोला, कि यह मैं न लूंगा, इसी के समान का ला दे. इस ने कहा, यों तो नहीं, पर जो तू यह मोती मुझे दे, तो मैं इस के समान का वहीं से देख लाऊं. मारे लालच के इस ने मोती दिया, वह ले डुब्की मार, बैठ रहा. एक पहर के पीछे इस ने घबराके बिसे पुकारा. तब उस ने आकर रिसियाय के कहा, कि तू बड़ा मूढ़ है जो मुझे पुकार्ता है; क्या तैं ने यह कहावत नहीं सुनी? जो कुछ खुदा करे सो हो, लेना एक न देना दो. यह सुन चिड़ीमार निराश हो अप्ने घर गया.

१४ एक दिन अक्बर बाद्शाह ने बीर्बल से कोई बात कहके उस का उत्तर पूछा. बीर्बल ने वह उत्तर दिया कि जो बाद्शाह के मन में ठह्रा था. सुन्कर शाह ने कहा, कि यही बात मेरे भी जी में आई है. बीर्बल बोला, कि महाराज! यह वही बात है, जो सौ सियाने एक मत. शाह ने कहा कि यह कहावत भी प्रगट है, जी सिर सिर अक्ल, गुर गुर बिद्या. फिर बीर्बल ने कहा कि महाराज! जो मन में आवे तो इस बात को जांच लीजे. कहा, बहुत अच्छा. इत्नी बात के सुन्ते ही बीर्बल ने नगर में स सौ बुद्धिवान बुला भेजे, और दो पहर रात के समय बाद्शाह के सोंहीं उन्हें एक सूना कुंड बताकर कहा, महाराज की आज्ञा है कि इसी

बिरियां हर एक लोग एक एक घड़ा दूध का भरकर इस कुंड में ला डाले. बादशाह की आज्ञा को सुनते ही हर एक ने अपने जी में यह बात समझके, कि जहां निनानवे घड़े दूध के होंगे, तहां मेरा एक घड़ा पानी का क्या जाना जायगा? पानी ही ला डाला. बीरबल ने शाह को दिखाया; शाह ने उन सब से कहा, तुम ने क्या समझके मेरी आज्ञा को न माना? सच कही, नहीं तो भला न होगा. बिन में से हर किसी ने हाथ बांध बांध कर कहा, कि महाराज! चाहो मारिये, चाहो छोड़िये, हमारे जी में यह बात आई, कि जहां निनानवे घड़े दूध के होंगे, वहां एक घड़ा पानी का क्या जाना जायगा? यह बात सब के मुख से सुनकर बादशाह ने बीरबल से कहा, जो कानों सुनते थे सो आंखों देखा, कि सौ सियाने एक मता.

१५ अकबर बादशाह की यह रीति थी, कि सदा फ़क़ीर का भेष ले, रात को नगर की गली गली नाके नाके में फिरते, और जिस दरिद्री कंगाल दुखी को देखते, उस का दुख दूर करते. एक दिन जौं निकले तौं देखते क्या हैं, कि कोई साहूकार की बेटी पौर के ऊपर गोख में खड़ी रो रो बिसूर रही है. ये बोले, माई! टुकड़ा भेजियो. वह रोटी देने आई; इन्हों ने उस से पूछा, तू क्यों रोती है? उत्तर दिया, मेरा स्वामी बारह बरस से जहाज़ ले बनज को निकला है, उस का कुछ समाचार नहीं पाया, इस दुख से रोती हूं.

इतना सुन, रोटी ले, असीस दे, आगे बढ़े तो देखा, कि कोई रंडी रो रो चक्की पीस रही है. उसी भांति उस से भी पूछा. उन्ने कहा, मेरा स्वामी चोरी को गया है, उसे तीन दिन हुए, न जानूं जीता है कै मारा गया, इस दुख से रोती हूं. यह सुन वहां से भी चल निकले. फिर देखा, कि एक स्त्री नवयौवना खिड़की में बैठी डाढ़ें मार मार रोती है. उस से पूछा, तू क्यों रोती है? उन्ने कहा, मेरा स्वामी अल्प वयस्क है. इस बात के सुनते ही बादशाह उदास हो घर आये, और दूसरे दिन राजमंदिर में बैठ, बीरबल की ओर देख बोले, बीरबल! वे तीनों बिलायं. बीरबल ने कुछ उत्तर न दिया. फिर बादशाह ने कहा, बीरबल! वे तीनों बिलायं. बोला, हां महाराज! इतनी बात के सुनते ही, बादशाह ने लीली पीली आंखें कर कहा, कै तो इस का बखान कर, नहीं तो अभी मार डालता हूं. तू ने क्या समझके मेरी बात का उत्तर दिया? बोला, एक समंदर बनज करे, और नित उठ चोरी जायं; बालक ही से नेह लगावे, वे तीनों बिलायं. इस बात के सुनते ही प्रसन्न हो बादशाह ने बीरबल को निहाल कर दिया.

१६ शाहजहां बादशाह ने दीवानिखास से ले गढ़ के पौर तक एक रस्सा बंधवा दिया था, और उस में घंटालियां गुंथवा, छोर उस का बीच बाज़ार में उलवा दिया था, इस लिये कि जो कोई बादी आवे, सो उस रस्से को खैंचे,

घंटालियां बाजें, और बादी की पुकार महाराज के निकट बिन बीचबिचाव के पहुंचे. एक दिन किसी भिस्ती का बैल मरी पखाल समेत उस रस्से के पास आनकर खड़ा हुआ; भिस्ती किसी के यहां मशक डालने गया था; बैल ने रस्से से सिर खुजलाया; उस के सींग का झटका जो लगा, एकी दांव सब घटालियां बाज उठीं; सुनते ही बादशाह ने कहा, देखो, कौन है? लोगों ने झट समाचार दिया, धर्म्मावतार! और तो कोई नहीं, एक भिस्ती का बैल है. आज्ञा की, कि उसे उस के स्वामी समेत ले आओ. लोग वोंहीं ले गये. बादशाह ने आज्ञा की, कि इस की पखाल का पानी तोलो कि कितना है? तोलकर निवेदन किया, कि पृथ्वीनाथ! साढ़े पांच मन है. सुनते ही बदशाह ने आज्ञा की, कि आज से साढ़े तीन मन पानी से अधिक नगर में कोई पखाल न बनावे. उसी घड़ी डोंडी फिर गई, तभी से साढ़े तीन मन पानी से अधिक पखाल नहीं बनती.

१७ लाड़ कपूर एक दिन अकबर बादशाह के सोंहीं अच्छा गाये; शाह ने रीझकर हाथी दिया, ये ले आये. बरस एक पीछे इन दोनों भाइयों के जी में आया कि आज हाथी का आहार चलकर देखें कितना खाता है, और किस प्रकार खाता है? निदान आहार के समय मूंढा बिछा बिछा हाथी के पास जा बैठे, और उसका खाना देख निपट चकित औ सोच में हो आपस में कहने लगे, कि भाई जी! बादशाह

ने यह हमारे पीछे कोई बड़ी बिपत लगा दी, न इसे बेंच सकें, न किसी को दे सकें; जो यह कई दिन यहां रहा, तो इसके खाने के आगे हमारा गाना बजाना सब मिट्टी में मिल जायगा. इतना कह, कुछ मन में समझ, ढोलक तंबूरा उसके गले में डाल छोड़ दिया. उसने नगर में जा धूम की. और नगर के लोगों ने जा बादशाह के यहां पुकारा की. शाह ने कहा, देखो किस का हाथी है? किसी ने आ कहा, महाराज! लाडं कपूर का. आज्ञा की कि उन्हें बुलाओ. कहने के साथ ही वे आन उपस्थित हुए. देखते ही क्रोध कर महाराज ने कहा, कि क्यों बे! तुम ने हाथी क्यों छोड़ दिया? उन्होंने हाथ बांधकर कहा, महाराज! हम को जो बिद्या आती थी सो बरस दिन में सब सिखला, ढोलक तंबूरा उस के हाथ दिया, इस लिये कि बादशाही नगर है, इस में जाकर कमावे, और कुछ बिस में से आप खा हमें खिलावे. इस रहस के सुनते ही प्रसन्न हो बादशाह ने उनका अपराध क्षमा किया, और हाथी के लिये एक गांव दिया.

१८ कोई कायथ सदा अपने बेटे को समझाता, और यह कहता, कि बाबा! संसार बुरी ठौर है, कर तो डर, न कर तो भी डर. उस का बेटा सुनकर यह उत्तर देता, लाला जी! बुरी बुरे के लिये है, कर तो डर, न कर तो न डर. निदान जब न तब उन दोनों में यही बातचीत होती. एक दिन उस ने अपना वह घोड़ा असवारी को मंगवाया, कि जिस

पर कभी न चढ़ा था. घोड़े के आते ही, बाप ने बेटे से कहा, बाबा! इस पर तुम चढ़ो, हम देखें. बेटे ने भी यही कहा. निदान बहुत सी कहा सुनी के पीछे उस का बाप ही असवार हुआ, और बेटा पीछे पीछे देखता चला. इस में कई एक जनों ने देखकर कहा, यह क्या अभागी है? कि गोर में पांव लटका चुका, और तौ भी इस की चोप नहीं गई; जुवा बेटा पीछे जूती चटकाता आता है, और आप घोड़े पर चढ़ा जाता है. यह सुन वह उतर पड़ा, और बेटे को चढ़ा, आप पीछे पीछे देखता चला. फिर कई लोग देखके बोले, कि देखो, यह क्या निकम्मा और कपूत है, जो आप आरूढ़ हो बाप को जलेब में दौड़ाता है. यह सुन, आगे बढ़, वे दोनों चढ़ लिये. तब कोई बोल उठा, कि ये क्या निलज्ज हैं जो एक घोड़े पर दो लद लिये हैं. यों सुन, वे दोनों उतर पड़े, और साईस ने घोड़ा डुरिया लिया, ये पीछे पीछे देखते चले; तब इन्हें देख एक ने एक से कहा, कि भाई! देखो, हराम का माल मुफ़्त जाता है, और किसी के काम नहीं आता. इस बात के सुनते ही कायथ ने बेटे से कहा, क्यों बाबा! लोगों के मुख से बचने का कोई और उपाय हो तो करो, मुझ से तो अब कुछ नहीं बन आती. निरुत्तर हो बेटा बोला, लाला जी! तुम सच कहते थे, संसार बुरी ठौर है, कर तो डर, न कर तौ भी डर. इस का कुछ उपाय नहीं.

१९ किसी ठौर पर कोई मुल्ला बैठा लड़के पढ़ाता था,

कि एक लड़के के बाप ने आकर उसे उलहना दिया, मियां साहिब! मेरे बेटे को आप ने कुछ न सिखाया पढ़ाया; देखो, अबतक छोकरों के साथ वह खेलता फिरता है, और मेरा कहा नहीं मानता. इतनी बात के सुनते ही मियां जी रोसकर बोला, कि हां जी, नेकी बरबाद गुनह लाज़िम. मैं ने एक बरस परिश्रम कर, लिखा पढ़ा गधे से मनुष बनाया, और तुम ने यह बात कही, अब मुझे तुम से कुछ लेने पाने की आस न रही. यह निरास की बात सुनकर लड़के का बाप तो मियां जी को बहुत सा भरोसा देके चला गया; पर एक धोबी और धोबिन बड़े धनी, जिन्हों ने मियां जी के मुंह यह बात गैल में खड़े होके सुनी थी, कि मैं ने तुम्हारे लड़के को बरस दिन में लिखा पढ़ा गधे से मनुष किया, वे दोनों स्त्री पुरुष आ उपस्थित हुए, और हाथ जोड़कर बोले, कि मियां जी! जितने रुपये चाहिये लीजे, और मेरे भी गधे को मनुष बना दीजे. मुल्ला ने उन दोनों की बात सुनके मन में बिचारा, कि ये हिये के अंधे, मत के हीन, गांठ के पूरे, मेरे भाग से आन मिले हैं, इन से रुपये क्यों नहीं लेता? यह समझ, इन्ने उन से कहा, सहस्र रुपये दो, और गधे को बांध आओ. इस बात के सुनते ही, वे झट तोड़ा दे गधा बांध गये; और एक बरस पीछे फिर आन उपस्थित हुए. उन के देखते ही मियां जी ने कहा, कि दो दिन पहले आते तो उसे पाते; अब तो वह जाके जौनपुर का क़ाज़ी हुआ. उन्हों ने पूछा,

कि अब हम उसे क्योंकर पावें? मियां जी ने कहा, कि तुम उस के बांधने की रस्सी और दाना खाने का नंदोला ले जाके सोंहीं खड़े हो दिखलाओ; जब वह पहचानके तुम्हें पास बुलावे, तब तुम निराले ले जाके सब वृत्तांत कहियो, अपना ब्यौरा सुनकर वह तुम्हें बहुतेरा डरावेगा, पर तुम न डरियो, और कहियो, जो तुम हमारी बात न मानो, तो चलकर मियां जी से पूछ लो. निदान वे दोनों जौनपुर गये, और उसी भांति करने लगे; तब क़ाज़ी ने इन दोनों को पास बुलाकर पूछा, कि तुम यह क्या करते हो? बोले, निराले चलो तो इस का वृत्तांत कहें. क़ाज़ी उन्हें निराले ले गये; फिर उन्हों ने सब वृत्तांत कह सुनाया. क़ाज़ी समझा, किसी ने इन्हें बहकाया है, इस से इन की बात बिन माने किसी भांति मेरा पीछा न छोड़ेंगे. यों समझ, क़ाज़ी ने कहा, जो तुम ने कहा सो सब सच; पर अब तुम हम से क्या चाहते हो? ये बोले, हम अपुचक हैं, हमारा धन संपत का मीरा होके मरने से मिट्टी दीजो, यही हम चाहते हैं. निदान मारे लाज के क़ाज़ी ने उन की बात मान ली, इस लिये कि कोई और न सुने.

२० अकबर बादशाह के साम्हने एक दिन मियां तानसेन ने सूरदास का यह बिसनपद गाया; जसुदा बार बार यह भाषै, है कोई ब्रज में हितू हमारो चलत गोपालहि राखै. बादशाह ने इस के अर्थ पूछे; मियां ने कहा, जसुदा घड़ी

घड़ी यह कहे है, है कोई ब्रज में मित्र हमारा जो चलते हुए गोपाल को रखे? मियां तो गाय समझाय चले गये; इस में आये बीरबल; महाराज ने उन से भी उस का अर्थ पूछा; बीरबल बोले, धर्मावतार! बार कहते हैं पैर को, सो जसुदा पैर पैर यह कहती है, कि है कोई ब्रज में मित्र हमारा जो गोपाल को न जाने दे? इतने में राजा टोड़लमल आये; महाराज ने उन से भी अर्थ पूछा; कहा, पृथ्वीनाथ! जसुदा कृष्ण की मा, बार कहते हैं पानी को, और द्वार को; सो पानी का द्वार हुआ घाट; इस से अर्थ यह हुआ, कि जसुदा घाट घाट यह कहती है, कि है कोई ब्रज में मित्र हमारा कि गोपाल को चलने से फेर रखे? इस बीच आये मुल्ला फ़ैज़ी; बादशाह ने उन से भी विस का अर्थ पूछा; उत्तर दिया, कि बार ब मअ़नी आब ओ दर; यहां आब से मुराद है आंसू, और दर से मुराद है आंख; इस से मअ़ने ये निकले, कि जसुदा रोकर यह बात कहती है, कि है कोई ब्रज में दोस्त हमारा जो गोपाल को न जाने दे? इस बीच आये नव्वाब खानखानान; बादशाह ने उन से भी उस का अर्थ पूछा; तब नव्वाब ने कहा, कि धर्मावतार! इस बिसनपद का अर्थ किसी और ने भी कहा है? इस बात के सुनते ही, जिस जिस ने जो जो अर्थ कहे थे, महाराज ने कह सुनाये. तब नव्वाब ने कहा, महाराज! ये तो उस बिसनपद के अर्थ नहीं, पर हां, हर किसी ने अपने मन का अनुभव बखान

किया. बादशाह ने पूछा, सो क्या? बोला, वह बिचारा कलावंत जैसे एक नौम तौम शब्दों को घड़ी घड़ी कहता है, उस के मन में यही ध्यान बंधा, कि असुदा घड़ी घड़ी कहती है. और बीरबल जात का ब्राह्मन, पौर पौर का फिरनेवाला; उस के भी मन में यही ध्यान बंधा, कि असुदा पौर पौर कहती है. और टोरलमल मुतसद्दी, उस के ध्यान में यह बूझ पड़ा, कि असुदा घाट घाट कहती है. और फ़ैज़ी कबि, बिन रोने के और अर्थ न सूझा, इस से उस के ध्यान में आया, कि असुदा रो रो कहती है. यह बात सुनकर बादशाह ने कहा, भला अब तुम कहो, उस का क्या अर्थ है. निबेदन किया, कि पृथ्वीनाथ! बार कहते हैं बाल को, सो असुदा का बाल बाल यह कहता है, कि है कोई ब्रज में मित्र हमारा जो गोपाल को न आने दे. अर्थ के सुनते ही, बादशाह ने प्रसन्न हो सब को प्रसंसा की, और ब्रज भाषा के बिस्तार का बहुत सराहा.

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راي کي مچل کي نيچي آکر سيندهه ديني لگا * آخرِ شب تلک رُوپيشون کِي آرزو مين پتهرون کو اپني هتهيارون سي تراشتا تها * تهوڑِي سِي رات رهگئِي تهِي که سِرا سيندهه کا راي کِي خوابگاه کي پاس نِکلا - ديکها که وُه تختِ زرّين پر سوتا هَي اَور دُنيا کي اسباب بيش قِيمت اَور جَواهِر و غَيره اَور اَور چِيزين اُس کي آس پاس پڑِي هَين خطائِي پردي هرطرف لگي هَين - کافورِي بتّيان روشن هَين نُور سلطنت هرطرف سي چمکتا هَي * جب خُوب غَور کِي تو ديکها که ايک بندر کٹار هاتهه مين لِئي بادشاه کي سِرهاني کهڑا هَي اَور پاسبانِي کِي نظرسي دهني بائين ديکهتا هَي * چور حَيران هُوا که کهان بندر اَور کهان پاسبانِي - اِس بيچاري کِي سکت کهان اَور شمشيرِ آبدار کهان ؟ اِس سوچ مين تها که ايکبارگِي کِتني چيُونٹِيان چهت سي بادشاه کي سِيني پر گِرين * بادشاه نِي اُن کي رينگني سي عَين خواب مين چهاتِي پر هاتهه مارا * بندرني جُهک کر ديکها که چيُونٹِيان راي کي سِيني پر پهِرتي هَين غُصّي هوکر کها مُجهه ايَسي پاسبان کي هوتي ادنِي چيونٹِي کو کيا مقدُور هَي جو بي ادبِي کري اَور پانون ميري خُداوندِ نعِمت کِي چهاتِي پر دهري ؟ تب ماري غُصّي کي کٹار نِکالا که راي کِي چهاتِي پر ماري اَور چيُونٹِيونکو هلاک کري * چور پُکارا اَي نامرد بي باک اپني هاتهه

پر لادکر گھر کو جاوین * دانا چور اُس کِي باتون کِي طرزسي حَيران هُوا اَور چاهتا تها که اُس کا احوال دریافت کري * یکایک کوتوال اُن کي سامهني آپهُنچا * دانا چور عقل کِي مدد سي ایک دِیوار کِي اوٹ مین چهپا نادان پکڑا گَیا * کوتوال نِي پُوچها کهان جاتا هَي اَور تُو کَون هَي ؟ جُواب دِیا که مَین چور هُون اَور چاهتا هُون که شهر کي رَئِیس کا گدها چُراؤن اَور شِیشهگر کِي دُوکان توڑ شِیشي لادکر گھر کو لیجاؤن * کوتوال نِي هنسکر کها چور اُسِي کو کهِئي که ایک گدهي کي لِئي جو مضبُوط بندها رهتا هَي اَور کِتني نِگهبان اُس پر مُقرّر هَین اَور اُن شِیشون کي واسطي جو ٹکي کو دس دس بِکتي هَین آپ کو هلاکت کي گِرداب مین ڈالي * اَیسا خطرناک کام اگر راي کي خِزاني چُراني کي لِئي کرتا تو ایک بات تهِي * یِهه کهه کر هاتهه باندهه پنڈِت خاني مین بهیجا *

دانا چور کو احمق چور کِي باتون سي نصِیحت هُوئِي اَور کوتوال کِي باتون سي تجربه حاصِل کر اپني دِل مین کها که یِهه چور میري حقّ مین نادان دوست تها - اَور کوتوال دانا دُشمن * اُس دوست نِي بیوُقوفِي سي مُجهي هلاک کِیا تها اگر یِهه دانا دُشمن نه هوتا تو کام میرا هاتهه سي جا چُکا تها اَور جان میرِي اِس خِیال مین تمام هُوئِي تهِي * اب جِس طرح کوتوال نِي کها راي کي خِزاني کِي طرف رُخ کرنا بِهتر نظر آتا هَي * تب آهِسته آهِسته

اُن دیانت دارون نی تحقیق کرکی کہا کہ زاہد نی ناحق خُون کیا ہَی اُسکو بھی قتل کیجئی * زاہد نی ہرچند مخلصی چاہی اَور لوگون کو رشوت دینی کی پر مُفید نہوئی *

۱۷ نقل ہَی کہ کشمیر کی مُلک مین بڑا ایک حاکم تھا * وُہ ایک بندر کو بہُت عزیز رکھتا تھا اَور بادشاہی نوازشونسی اُسی نَوازا تھا * ہمیشہ بندر مُحبّت سی خدمت مین حاضر رہتا اَور رات کی وقت ایک آبدار کٹار ہاتھہ مین لیکر حاکم کی سرہانی کھڑا رہتا فجر تلک لازمہ نگہبانی کا بجا لاتا اَور یہہ خدمت اپنی شَوق سی کیا کرتا * اِتّفاقًا ایک دانا چور دُور سی کشمیر مین آیا ایک رات چوری کی واسطی نکل کر محلّی محلّی گلی گلی پھرتا تھا * ایک نادان چور جو اُس شہر مین تھا وُہ بھی اُسی خیال مین نکلا تھا ہمجنسی کی سبب دونون ملی * مُسافر چورنی پُوچھا اَی یار ہمین کس محلّی مین جانا مُناسب ہَی اَور کس کی گھر مین سیندھہ دینا بہتر؟ بیوقُوف چور نی جَواب دیا کہ یہان کی رئیس کی طَویلی مین ایک موٹا تازہ تیزرَو گدھا ہَی کہ وُہ اُس کو بہُت عزیز رکھتا ہَی اَور زنجیر سی مُحکم باندھہ کر دو غُلامون کی سپُرد کیا ہَی - صلاح یہہ ہَی کہ پہلی وہان چلین اَور اُس گدھی کو چُراوین تب شہر کی چَوراہی مین جو ایک شیشہگر کی دُوکان ہَی وہان سیندھہ دین اَور خُوش رنگ صاف شیشی نکال اُس گدھی

مارِي گئِي هَي كه تُو شهوت اَور غضب مين گرِفتار هُوا * بي اطوار چهوڑ اَور دامنِ تجرّد كو دُنيا كِي آلايش سي پاك كر - لوگون كِي آمد و شُد كا دروازه بند كر اكيلي هِي گوشهٔ قِناعت كو پسند كر * زاهِد نِي كها اَي يارِ عزِيز لوگونكِي آمد و رفت اَور گُفتگُو سي مُجهه مين كُچهه تغيّر نهين آيا هَي مَين دِل سي اُسِي كام پر مُتوجّه هُون كه تُو جانتا هَي * درويش نِي كها تيري دِيدهٔ دانِش بند هوگئِي - افسوس كه تُجهي كوئِي تدبِير اپنِي نهين سُوجهتِي هَي اَور جب سُوجهيگِي كُچهه فائِده نهوگا - تيرِي حالت مُجهي اُس اندهي كِي مانند نظر آتِي هَي جِسني كوڑِي اَور سانپ كي بيچ فرق نكِيا آخِر هلاك هُوا * زاهِد نِي جب يِهه بات سُنِي گوشه نِشِينِي كِي كَيفِيّت كو ياد كرنِي لگا اَور آنكهون سي آنسُو بهاني * اُسكو يقِين هُوا كه اُس دوست كِي بات كمال مِهربانِي سي هَي * فجر هوتي هِي لوگون نِي زاهِد كي دروازي پر هُجُوم كِيا اَور وُه كامون كي اِنصِرام مين مشغُول هُوا - شب كِي پشيمانِي بهُول گَيا * القصّه زاهِد كِي يِهه نَوبت پُهنچِي كه دُنيا كِي مستِي سي راهِ راست چهوڑِي اَور هَوا اَور هَوس كِي پيرَوِي كركي خُود پسندِي مين اَوقات كاٹني لگا * ايك دِن كِسِي بيگُناه كي قتل كا حُكم كِيا اَور بعد اُسكي پشيمان هوكر تلافِي كي درپَي هُوا * اُس بيگُناه كي خويش اَور اقربا بادشاه كي حُضور آن كر زاهِد كي ظُلم سي داد خواه هُوئِي - اِس مُقدّمي كِي تجوِيز اَورون كو سِپرد هُوئِي *

جو جِسکي حال کي مُناسِب تها بادشاه سي کها * بادشاه کو زاهِد
کِي مُعامله رسِي اور مُقدّمه فهمِي خوش آئِي اَور اُس سي اِلتماس
کِي که کبهِي کبهِي مُقدّمه آپ کي حُضُور پُهنچا کري * زاهِد ني
نيک نِيّتي سي قبُول کِيا * عاجِزون کي کام مين سعِي کرني لگا
اَور کمال توجّه سي اُنکِي نالِش سُنّي * نَوبت يهان تلک پهُنچِي
که اکثر کاروبار اُس مُلک کي زاهِد کِي تدبِير سي سرانجام هوتي تهي
اَور روز بروز مُلکِي اَور مالِي کاروبار مين وُه مشغُول رهتا * رفته رفته
جاه اَور جلال کا خِيال اَور دَولت کِي آرزُو زاهِد کو هُوئِي اَور عقل
کِي اِطاعت مين قُصُور آني لگا * غرض کَونسا شخص هَي جِسي اِس
جادُوگر دُنيا ني گُمراه نکِيا اَور کِسني اُسکي هاتهه سي جام بادهٔ
فريب کا نه پِيا ؟ بادشاه ني جب زاهِد کِي تدبِيرين صلاحِ مُلکِي
کي مُوافِق ديکهين ايکبارگِي اُسکو اِختِيارِ کُلّي دِيا * آگي درويش
کو ايک روتّي کِي فِکر رهتِي تهِي اب اندِيشه ايک جهان کا درپيش
هُوا - اَور قبل اِسکي ايک کملِي کا سامان کرتا تها اب ايک سلطنت
کا سرانجام کرنا پڑا * کِسِي دِن ايک درويش جو همِيشي سي زاهد
کا رفِيق اَور محرمِ راز تها مُلاقات کو آيا تو اَور هِي رنگ ديکها اَور
حَيران هُوا * چُپکي زاهِد سي پُوچها که يِهه کيا طرِيقه تُو ني اِختِيار
کِيا هَي * زاهِد ني هرچند چاها که کُچهه عُذر کري بن نه آيا *
فقِيرني کها جاه کِي مُحبّت اَور مال کِي زِياده طلبِي سي تيرِي عقل

پر رکھي اَور آسایش کو یکقلم چھوڑ کر دِن رات عاجزون کِي دستگیري اَور مظلُومون کِي فریاد رسي مین مشغُول هو * جو بادشاه چاهي که رِضاي اِلهِي حاصِل کري اُسي عالمِ معنِي کِي بادشاهت مِلیگِي چاهِئي که زیردستون کِي رفاهِیت اَور ظالِمون کِي تنبیه مین سعي کري کیُونکه خُدا نِي بادشاهون کو رعِیت اَور مُلک کِي نِگاهبانِي کي واسطي پَیدا کِیا هَي * پس رات دِن اپنا حِساب یِهي کِیا کري که آج مَین نِي کیا کیا کام کِئي ؟ اَور تمام کاروبار پر نظر رکھي اَیسا نهو که ایک ادنیٰ کام اِختِیار کرکي بڑي کامون سي باز رهي * اَي جهان پناه اکثر لوگ اِس ڈرسي که مبادا سچ کهني سي همارِي روزِي مین خلل هو یا اِعتِبار مین بٹّا لگي مُلاحظه کرتي هَین * دانا بادشاه وُه هَي جو اپني حِفاظت اَور اَورونکِي نِگاهبانِي اِسطرح کري که حقّ گُذارون کو اِعتِراض کِي جگهه نه رهي * اگر بشرِیَت سي کُچهه چُوک هو جاي تو حقّ کي سُنّي سي برهم نهو اَور ٹوکني والي کو نه جهڑکي *

بادشاه اُس زاهِد کِي نصِیحت سي محظُوظ هُوا * لوگون کِي خُوشامد سي پرهیز کرني لگا * همیشه اُسکِي صُحبت مین جاکر نصِیحت کِي باتین سُنتا * ایک دِن اُسي زاهِد کي پاس بَیٹها تها - اچانک ایک گُروه داد خواهون کا آکر فریاد کرني لگا * بادشاه کي حُکم سي زاهِد نِي اُن کو بُلاکر احوال پُوچها اَور داناؤن کي نزدِیک

لگا * ایک دم کي بعد درخت سي آواز آئي که اشرفیان خُرّم دِل لي گیا هَي * دانا حاکمِ بزورِ عقل سمجها که کُچهه حِیله کِیا هَي اَور اِس درخت کي اندر کِسِي آدمِي کو چهپایا هَي کُچهه تدبِیر اِسکِي کِیا چاهئِي * فرمایا که شاید یهان کُچهه طِلسم کِیا هوگا اِسکِي دفعیه کي واسطي ایک چِیز مَین جانتا هُون * تب اُس درخت کي آس پاس لکڑِیان جمع کروا کر پُهنکوا دِین * وُه ناکرده کار بُوڑها ایک دم صبر کر کي جِلّایا اَور امان چاهِي * تب لوگون نِي اُس آدهه جلي بُوڑهي کو درخت کي اندرسي نِکالا اَور اُس نِي حقِیقتِ حال بَیان کرکي دُنیاسي کُوچ کِیا * مکّار تیزهوش چهوٹي بڑون مین رُسوا هوکر اپني باپ کِي لاش کو کاندهي پر دهر شهر کِي طرف چلا اَور خُرّم دِل سچ کِي بدَولت خلاص هُوا *

١٦ نقل هَي که ایک خُدا پرست عقلمند بادشاه کِسِي گوشه نِشِین زاهِد کِي زِیارت کو گَیا اَور اِلتماس کِي که مُجهي کُچهه نصِیحت کِیجئِي * زاهِد نِي کها اَي بادشاه خُدائِي مین عالم دو هَین ایک فانِي که عالمِ صُورت کهلاتا هَي دُوسرا باقِي جِسکو عالمِ معنِي کهتي هَین * عالِي هِمّت کو چاهئِي که دُنیاٴ فانِي مین مُستغرِق نهو اَور خُوبِیون پر عالمِ معنِي کِي جو عقل کي نزدِیک پسندِیده هَین نظر کرِي * بادشاه نِي فرمایا که عالمِ معنِي کي حُصُول کا طرِیقه کیا هَي؟ زاهِد نِي کها شهوت اَور غضب کو اِعتِدال

اَور کہا مَین نے آپ هِي کي لُطف کي بهروسي درخت کِي گَواهِي
کا خِيال کِيا هَي اگر نَوازِش فرماويں جِتني اِشرفِيان بهم پُهنچِي
هَين اَور اُتني اُسي جرِيمانه ليکر فراغت سي دِن کاٹينگي * باپ نے
کہا اِس کام مين جو تدبِير کِيجِئي وُه کيا هَي؟ لڑکي نے کہا وُه
درخت اندر سي اَيسا کهوکهلا هَي که اگر دو آدمِي اُسمين چهِپين
کوئي دريافت نه کري * آج کِي رات جا کر اُسکي اندر رهِئي کل
صُبح مَين حاکِم کي آدمِيون کي ساتهه درخت تلي جاکر اِلتجا و زارِي
کرُونگا اَور گَواهِي مانگُونگا جَيسا مُناسِب هو وهانسي پُکارِئي اَور
يِه خير دِيجِئي که وِي اشرفِيان خُرّم دِل ليگَيا هَي * اُسکي باپ
نے کہا اَي لڑکي حِيلي و فريب کي خِيال سي درگُذر * بِالفرض
اگر بندي کو فريب ديگا خُدا کو نه دي سکيگا که وُه تيري سب
رازِ دِل کو جانتا هَي اَور مُو بمُو رگ و ريشي سي واقِف هَي * اِسپر
بهِي مَين جانتا هُون که مکّار و حِيله گر کا احوال چهِپا نهِين رهتا
هَي اَور چهوٹي بڑي کي نزدِيک رُسوا هوتا هَي * بيٹي نے کہا يِه
بات مَوقُوف کِيجِئي اَور دراز خِيالات کو چهوڑِئي که اِس کام مين
زِيان کم اَور نفع بهُت هَي * بيچاري بُڑهي باپ کو لڑکي کِي
مُحبّت اَور زر کِي خواهِش نے عقل کِي راه سي بهکا دِيا * اندهيري
رات کو درخت کي اندر رها * فجر کي وقت کار پرداز لوگ
درخت تلي آن کر جمع هُوئي اَور تيز هوش اِلحاح و زارِي کرني

کرتا تها * جب اُسمین سي کُچهه نه رها تیز هوش سي کها که چلو اشرفیونکي جو زمین مین گاڑي هین خبر لین اَور پهر تهوڑي اُن مین سي لي آوین * کها اچها - تب دونون ني درخت تلي جاکر بهتیري تلاش کِي کُچهه نه پایا * تیز هوش اُسکا دست به گریبان هُوا که وي اشرفیان تُو لیگَیا هَي کیونکه اَور کوئي واقف نه تها * اُلتي چور کوتوال کو ڈانڈي * اُس بیچاري ني بهت سي قسمین کهائین اَور اِضطرابیان کین - مُفید نه هُوا * آخر خُرّم دِل کو حاکم کي یهان لیجا کر احوال بَیان کِیا * حاکم ني تیز هوش سي گواه طلب کِئي که اگر گواه حاضر نکر سکي تو مُدعا علَیهِ کو قسم کهلاؤنگا * تیز هوش ني کها جهان اشرفیان گاڑي تهین وهان کوئي آدمي حاضر نه تها جو گواهي دي * پر جو مَین اپني راستي اَور اُسکي دروغ گوئي پر خُوب اِعتماد رکهتا هُون اِسلئي یهه یقین جانتا هُون که اگر آپ کِسي شخص کو تعیّن کرین که اُس درخت کي تلي جاوي اَور مَین خُدا کِي درگاه مین اِلتجا و زاري کُرون اغلب هَي که خُدا میري زاري سي مِهربان هو اَور وُه درخت که جِسکي نیچي اشرفیان گڑي تهین بولي که کِس ني خِیانت کِي هَي * آخر بهت گُفتگو کي بعد یهه بات ٹهري که فجر تڑکي هِي درخت تلي جاکر خُدا کِي قُدرت کا تماشا دیکهئي * خُرّم دِل کو حاکم ني پنڈت خاني مین بهیج دِیا * تیز هوش ني اپني گهر مین آکر اِس راز کو باپ سي اپني ظاهر کِیا

وقت خفگي اَور غُصّی هوني کا هوتا بر وقت بي تِينون رُقعي اُسکو دِکهلاتا - اِس لِئي اُس کو لوگ ذُو الرُّقاع کهتي تهي *

۱۵ نقل هَي که دو شريک تهي * ايک دانائي کي سبب تيز هوش کهلاتا تها - دُوسرا سادہ لَوحِي سي خُرّم دِل مشهُور تها * دونون نِي سَوداگِري کي اِرادي سفر اِختِيار کِيا * اِتّفاقًا اثناءِ راہ مين ايک هميانِي اشرفيون کِي پائِي * تيز هوش نِي کها اَي بهائِي دُنيا مين اَيسا بهِي بهُت هوتا هَي که بي مِحنت منفعت هو * اب اِسِي پر قِناعت کرنا اَور جَين سي رهنا اپني گهر کي کوني مين بِهتر نظر آتا هَي * تب دونون پهِري اَور شهر کي قرِيب پهُنچکر کِسِي جگهہ اُتري * خُرّم دِل نِي کها اَي بهائِي اِس زرکا حِصّہ کر تاکه هر ايک اپني حِصّي کو موافِق حَوصِلي حرچ کري * تيز هوش نِي کها بانٹنا صلاح نهين - چاهِئي که اِس مين سي تهوڑا نِکال کر شِرکت مين خرچ کرين * باقِي کو بهُت اِحتِياط سي ايک جگهہ رکهہ چهوڑين اَور همِيشه آ آکر جِتنا درکار هو لي جايا کرين تاکه آفات سي بچين * خُرّم دِل اُسکِي باتون پر بهُول گَيا تهوڑا سا اُسمين ليکر باقِي کو ايک درخت کي تلي گاڑ جَين سي اپني اپني گهر گئي * جب رات هُوئِي تيز هوش اکيلا اُس درخت تلي گَيا اَور اشرفِيون کو زمِين سي نِکال اپني گهر لي گَيا *

خُرّم دِل اُسِي نقد پر که شِرکت مين لي گَيا تها اَوقات بسر

نوکرون مین سي ایک کي حوالي کیجئي اور کہہ دیجئي که همیشه
اِن پُرزون کو اپني پاس رکھي اور آپ کي احوال کو دیکھتا رهي -
جب جاني که غضب اور خفگي کا وقت آپہنچا یا کسي کام مین
تُو غُصّي هُوا هَي - اِن مین سي ایک کو تیري هاتھ مین دي *
اُمّید هَي که جو تُو دِل هوشیار اور بخت بیدار رکھتا هَي اِس خطّ کا
پڑھنا تُجھي غضب سي باز رکھیگا * اور اگر دیکھي که پہلا خطّ مُفید
نه هُوا ووهین دُوسرا دیوي * اگر نفس به سبب اِسکي که اُس کي
سرشت مین سرکشي هَي دُوسري پُرزي سي بھي کماحقّهٗ هوشیار
نه هو تیسرا پُرزه آپ کي هاتھ مین دي * خُداکي درگاهسي یہہ
اُمّید رکھتا هُون که اِس مرتبي خفگي کي تاریکي نُورِ حلم سي
بدل هو * بادشاه اِس بات سي خُوش هُوا اور درویش نے وي
تینون پُرزي مُقرّب نوکرون مین سي ایک کي حوالي کئي * پہلي
کا مضمُون یہہ تھا که قُدرت کي وقت اِختیار کي باگ بداندیش
نفس کي هاتھ نه دي که تُجھي خدا کي نظرِ عنایت سي گراکر
هلاک کریگا * دُوسري پُرزي کا حاصل یہہ تھا که غُصّي کي وقت
زیردستون پر مِهرباني کر تو زبردست تُجھ پر مِهربان رهي * تیسري
کاغذ کا مطلب یہہ تھا که عقل کا حُکم مان اور اِنصاف سي مُنهہ
نه پھیر * بادشاه خُدا کا شُکر بجا لاکر درویش کي یہان سي اپني
محلّ مین داخِل هُوا - اور وزیر همیشه کیا خِلْوت کیا بارِ عام مین جو

بسر کرتا تها * بادساه کي دِل مين يِه بات آئي که اُسکي پاس جايِئي اَور اُس سي کُچهه نصيحت طلب کِيجِئي * آخر اِس اِرادي پر اُسکي عِبادت گاه مين گيا * اَور جِس طرح کا سلُوک سردارونکو درويشون سي لازِم هَي بجا لاکر در خواست کِي - مَين چاهتا هُون که کوئي دُرِّ يکتا کانِ دانِش سي مُجهي بخشِئي تا که وُه وسِيله ترقّي کا دُنيا مين اَور مُجرّب دَوا واسطي آرامِ دِل کي هو * اُس صاف دِل صُوفي مِزاج فقير نے عرض کِي - اَي جهان پناه وُه خصلت جو بادشاهون کي حقّ مين سرمايه ظاهِر اَور باطِن کِي دَولت کا هَي سو غُصّي کو مارنا اَور خفگِي کي وقت تحمّل کرنا هَي * بادشاه نے کها اَي درويش تُو نے سچ کها پر خفگِي کي وقت اِختِيار کِي باگ کو تهانبنا بهُت مُشکِل هَي - اَور کوئي دَولتخواه بهي ميري يهان اَيسا نهين هَي که وَيسي وقت مين حقّ بات عرض کري - غضب کِي باگ تهانبني کِي کوئي تدبِير بتايِئي * درويش نے کها بڑي آدمِيون کو لازِم هَي که اپني نوکرون مين سي اُس نوکر کو جو سبهون سي دانِش اَور دِيانت داري اَور راستي مين مُمتاز هو محرمِ راز اپنا کري - اَور يِه اِجازت دے که غُصّي کي وقت جِس طرح سي هو سکي بُري کامون سي آگاه کرکي باز رکهي * ليکن جب تلک که اَيسا شخص هاتهه لگي عِلاج اُس کا يِه هَي که مَين تِين پُرزي آپ کو لِکهه ديتا هُون - چاهِئي که اُن تِينون پُرزون کو اپني مُقرّب

سَوداگر نے جو کُچھ سُنا اُسپر ایک گُروہ کو گَواہ کر کے بغداد کے حاکِم کے پاس لایا - اَور اُس خُدا پرست درویش کو قَید سے چُھڑایا *

۱۴ نقل ہَے کہ یمن مین ایک حاکِم تھا راے دُرُست اَور کِردارِ نیک سے مَوصُوف * ایک دِن شِکار کو گَیا تھا بُہتیرے دَوڑ دھُوپ کے کوئے شِکار ہاتھ نہ لگا * بادشاہ اُس بات سے غمگِین ہو کر حَیرت زدون کے طرح اِدھر اُدھر دیکھتا تھا * اِتّفاقًا ایک غریب بے کس لکڑھارے نے ہِرن کے چمڑے کے ٹوپے اَور انگرکھا پہن کر اُس جنگل مین لکڑیان بہُت سے جمع کے تھین - اَور اُس مِحنت سے ماندہ ہو کِسے پتھر سے کمر ٹیکے ہُوئے دم لے رہا تھا * بادشاہ کے نظر دُور سے اُس پر پڑے از بسکہ نِہایت شَوق شِکار کا رکھتا تھا اُس کو ہِرن جان کر بیدھڑک تیرِ دِل دوز اُسپر مارا اَور جب اُسکے پاس گَیا دیکھا کہ ایک بیچارہ زخمے سِینہ مجرُوح دِل پُر خُون پڑا ہَے * نِہایت مغمُوم ہُوا - اَور اپنے بے تاٗمّلے پر اپنے تئین ملامت کرنے لگا - اَور اُس سے بہُت سے عُذر خواہے کرکے اُسے مرہم بہا مین ہزار دِینار دِئے - اَور وہان سے شہر کے طرف مُتوجّہ ہُوا اَور اپنے دِل مین عہد کیا کہ بعد اِسکے جو کام کرُون بے تاٗمّل نہ کرُون * اُس شہر کے اطراف مین ایک سالِک اپنے نفس کُشے کے واسطے ترکِ دُنیا کر کے گوشے مین بَیٹھا تھا - اَور عقلِ معاد سے بہرہ ور ہوکے رضاے اِلٰہے کے جُست جُو مین اَوقات

كِفايت كري تُجهي ديتا هُون - لي تا اِس شهر سي نِكل جائي اَور
جبتك جِتني كِسِيكا مُحتاج نهووي * غُلام نے كها حضرت كوئي دانا
يِهه خِيال جو آپ نے كِيا هَي نه كريگا * دُشمن كِي سزا اپني جِيتي
جِي مقصُود هَي جب آپ جانسي جاتي رهي تو اُسكي مارني مين
كيا لذّت مِليكي ؟ غُلام هرچند اِسطرح كِي باتين درمِيان لايا پر
كُچهه فائِده نهُوا * بيوقُوف غُلام نے جب خُوشنُودِي اپني صاحِب
كِي اِسي مين ديكهِي اُسي پڑوسِي كي گهر كي كوٹهي پر لِيجاكر سِر كاٹ
ڈالا * اَور خطّ آزادِي اَور بدره زركا ليكر اِصفهان كِي طرف رُخ كِيا *
صُبح كو لوگون نے بدنِيّت خواجي كو ايك مرد كي كوٹهي پر كشته
ديكها اَور اُسي پكڑ كر قَيد كِيا * از بسكه نيك ذاتِي اُسكِي بغداد
كي چهوٹون بڑون پر ظاهِر تهِي اِس سبب خُون اُسپر ثابِت نه هوتا
تها - اَور اُسِيطرح قَيد مين تها - يهان تلك كه بغداد كي ايك بڑي
سَوداگر كا گذُر اِصفهان مين هُوا * غُلام نے اُس كو پهچانا اَور مُلاقات
كركي اپني صاحِب اَور همسائي كا احوال پُوچها * سَوداگر نے ماجرا
بَيان كِيا اَور خواجي كا مارا جانا اَور اُس نيك ذات همسائي كا
قَيد هونا شرحوار كهه سُنايا * غُلام نے كها عجب ظُلم اُس مرد بيگُناه
پر هُوا اَور يِهه بُرا كام اُسكي حسبُ الحُكم مُجهسي سرزد هُوا هَي -
اَور وُه نيك مرد اِس بات سي اصلًا خبر نهين رَكهتا * غرض جو
كُچهه ماجرا گُذرا تها غُلام نے سب شرحوار اُس سي بَيان كِيا - اَور

مہربانیان بہت سي کرني لگا اَور انعام دیني - اَور پرورش اَور خاطرداري
مین اُسکي مقدور بھر سعي کرتا * اکثر خلوت مین کہتا که تجھي
ایک مشکل کام کي لئي پالنا ہون اُمیدوار ہون که میري دل کي
آرزو برلاوي اَور میري خاطر کي فکر کو دور کري * جب ایک مدت
گذري اَور غلام کو اداي حق اَور وفاداري مین مستقل پایا تب بھید
کھولا اَور فرمایا خبردار رہ که میرا اِس همسائي کي ہاتھ سي دم ناک
مین آیا ہي - اَور مین نے جتنا چاہا اَور حیلي اُٹھائي که اُسپر کوئي
آفت پڑي نه ہوسکا میري زندگي تلخ گذرتي ہي * تجھي اِسواسطي
مین نے پالا ہي که آج تو مجھي همسائي کي کوٹھي پر لیجاکر
مارڈالي - اَور وہین چھوڑ کر چلا آوي - جب لوگ فجر کي وقت
وہان مجھي مُوا دیکھینگي بیشک اُسکو خون کي تہمت سي پکڑینگي
چاہ اَور مال اُسکا غارت ہوگا اَور آبرو حرمت بھي جاتي رہیگي *
غلام نے کہا حضرت اِس خیال سي درگذرئیے اَور اِس کام کي تدبیر
اَور طرح سي ٹھہرائیے - اَور غرض آپ کي زاہد کا قتل ہي مین
اُسي سر ڈالون - اَور اُسکي طرف سي آپ کي خاطر جمع کرون *
اُسنے کہا یہہ خیال دور دراز ہي شاید تو اُسپر قابو نه پاوي اَور
جلد اُسکا قتل نه ہو سکي - مجھ مین اب اِتني طاقت نہین رہي
ہي - اُٹھ اَور اِس کام کو بجا لا اَور وعدے کو وفا کرکي مجھي خوش
کر - اَور یہہ خط آزادي اَور ایک بدرہ زرکا جو تیري زندگي بھر کو

کي سزا دينِي ضرور هَي * جو شخص کِسِي پر اِحسان کا رَوادار نهو سزا اُسکِي يِهہ هَي که اِس دَولت سي محرُوم رهي - اَور کوئِي اُس سي بهلائِي نکري * اَور جو اِحسان اَورکا اَور پر ديکهہ نسکي بِهتر هَي که اُسي سنگسار کِيجِئي * اَور جو اپنا حاسِد آپ هَي اُسکِي سزا يِهہ هَي که پنڈِت خاني مين قَيد رهي جبتک که مري * تب فرمايا که اِس پهلي کو ننگا کر بهُوکها پِياسا جنگل مين چهوڑ دين - لڑک حُکم بجا لائي اَور دُوسريکا سِر تيغِ بيدريغ سي جُدا کِيا اَور تن کي رنج سي رِهائِي بخشِي * تِيسري کي بدن مين قِطران مِلواکر گرم ريت کي اندر ڈلوا دِيا يهان تک که وُہ هزارون جان کندنِي سي هلاک هُوا * غرض حسد کِي شامت سي تِينون ذلِيل هُوئي * حاصِل اِس قصّي کا يِهہ هَي که معلُوم هو حسد کِي نِهايت يهان تلک هَي که بعضي حسد سي اپنِي بهلائِي نهِين ديکهہ سکتي هَين - يهِين سي سمجهِئي که اَورونکِي بهلائِي کب ديکهہ سکينگي ؟

۱۳ نقل هَي که بغداد مين کِسِي حاسِد کي همسائي ايک مردِ خُدا پرست رهتا تها * لوگ اُسي بُزرُگ جانتي تهي اَور اُس کِي مُلاقات سي بهرہ مند هوتي تهي * اُس مردِ حاسِد کا دِل پڑوسِي کِي بُزرُگِي سي جلتا تها * اَور وُہ هميشه عقل کو ايک کِناري رکهکر اُسي ستاني مين کوشِش کرتا تها * اَور بهُت مکر سوچتا - پر کُچهہ فائِدہ نہ هوتا تها * آخِر اُس مُعاملي سي تنگ آيا * ايک غُلام مول ليکر اُسپر

ایک یہي چاهتا تها که مَین هي لُون دُوسرا اِس مین شریک نه هو * اِس خِیال مین تِینون حَیران هُوئي نه یہہ هِمّت تهي که زر کا خِیال چهوڑین اَور راه مین پڑا رهني دین نه اِسپر راضي که آپسمین حِصّي کرلین * غرض اِسي تردّد مین ایک رات دِن تِینون مَیدان مین بهُوکهي پیاسي پڑي تهي - اَور خواب اَور خُور اپني اُپر تلخ کر کر لڑتي تهي * دُوسري روز وهانکا بادشاه شِکار کو نِکلا تها * اِتّفاقًا مُقرّبون کي ایک گُروه کو ساتهہ لیکر بروقت پهُنچا اَور اُن تِینون کو مَیدان مین بَیٹهي هُوئي دیکهہ احوال پُوچها * اُنهون‌نے ماجرا بَیان کِیا * بادشاه نے فرمایا که تُم اپني اپني حسد کو بَیان کرو دیکهُون کَون کِس مرتبي مین هَي اُس کي مُوافِق یہہ اشرفِیان تُمهین حِصّه کردُون * ایک نے کها مُجهي حسد اِسقدر هَي جو هرگز نهین چاهتا هُون که کِسي پر اِحسان کرُون تا وُه خُوش هو * دُوسري نے کها که تُو نیک مرد هَي اَور میري حسد کا ایک پاسنگ تُجهمین نهین - مُجهي اِتني حسد هَي جو دیکهہ نهین سکتا هُون که کوئي کِسي پر اِحسان کري یا اپنا مال کِسي کو بخشي * تِیسري کها که تُم دونون حسد سي اصلًا بهره نهین رکهتي هو - تُمهارا صِرف دعوي بي معني تها - مَین اَیسا هُون که هرگز روادار نهین جو مُجهسي کوئي بهلائي کري * بادشاه نے انگُشتِ حَیرت کو کاٹا اَور اُنکي گُفتگُو سي مُتعجّب هوکر کها که تُمهاري باتون‌سي ثابت هُوا که اِن اشرفِیون مین سي تمهین ندِیا چاهِئي بلکه هر ایک کو موافِق گُناه

فرمایا سب گناهون سي بدتر اِفشاۓ راز هَي - اَور تُجهه سي يِهه تقصير هُوئي - هرگاه تُو ني بهيد ميري بهائي کا (که تُو اُسکا محرمِ راز تها) پوشيده نکيا مُجهي تُجهه پر کيا اِعتِماد هَي ؟ غرض رِکابدار ني بُهتيري اِضطِرابيان کين فائده نهُوا اَور اُسني سزا پائي * حاصِل اِس داستان کا يِهه هَي که اظهار راز کا ثمرهٔ نيک نهين هَي *

۱۲ نقل هَي که تِين شخص اثناۓ راه مين ايکتهي هوکر چلي * اُنمين جو بڑا تها اُسني دونون رفيق سي کها که تُم اپني شهر سي کيُون نِکلي اَور کيا سبب هَي که گهر کا آرام چهوڑ کر سفر کي مِحنت اِختيار کي ؟ ايک ني کها جِس شهر مين مَين رهتا تها وهان ميري خويشون دوستون کو ثروت اَور خُوشيان بهم پهُنچين * مَين ديکهه نه سکتا تها آتشِ رشک سي جلني لگا اِس لِئي مَين ني اپني دِل سي کها که کِتني ايک دِن وطن چهوڑون جو يِهه نادِيدني نديکهُون * دوسري ني کها مُجهي بهِي اِس دُکهه ني گهر سي آواره کيا * تب اُس بڑي ني يِهه سُنکر کها که تُم دونون ميري همدرد هو - مَين ني بهِي اِسي آفت سي سفر اِختيار کيا * غرض بد نِهادي هر ايک کي آشنائي اَور رِفاقت کا مُوجِب هُوئي - دُنيا کي تماشي ديکهني لگي * ايک دِن راه مين توڑا اشرفيون کا پڑا پايا * تِينون کهين اُتري اَور بولي که اِسکو تقسيم کرلين اَور يهين سي پهر کر اپني اپني گهر چلين چند روز خُوشي سي گُذران کرين * سب کي رگِ حسد جُنبِش مين آئي اَور هر

حاکم نے فرمایا که مَین اپنے بھائے سے فکرمند هُون * آثار بداندیشے کے اُسکے پیشانے سے ظاهر هَین - اَور مُجھے یقین هَے که اُسنے میرے قتل پر کمر باندھے هَے * مَین چاهتا هُون قبل اِسکے که اُسکے طرف سے مُجھے کُچھ آسیب پهُنچے هستے اُسکے که بات کا ژوژا هَے نیست کرُون اَور باغ سلطنت کو اُسکے خارستان سے پاک * چاهئے که تُو همیشه اُس سے چَوکنّا رهے اَور میرے نِگاهبانے مین اِحتیاط کرے * رِکابدار نے عرض کے مَین کِس لائق هُون که آپ کا محرم راز هو سکُون * پر جب بادشاه نے مُجھ پر نَوازِش فرمائے اُمّید هَے که خِدمت بجالاؤُن اَور راز چھپاؤُن * از بسکه بد ذاتے اُسکے طِینت مین تھے یِه بات سُنتے هِے خِیال بیوفائے کا اپنے جے مین لایا اَور فُرصت کا وقت پاکر حاکم کے بھائے کے پاس جا یِه ماجرا کہا * اُسنے ممنُون هو کر اُسے خُوش کِیا اَور کہا اُمّیدوار رہ که هر وقت تُو سرفراز هوگا - اَور نیک تدبیرون سے اپنے تَئین بھائے کے هاتھ سے بچائے لگا * قضارا اُس حاکم کے بهارِ دَولت خِزان پر آئے - اَور شگُوفه اُمّید کا نِهال زِندگے سے جھڑ گیا * جب سریر دَولت بھائے کے شُکوهِ سلطنت سے خالے هُوا اُسنے پانو تختِ شاهے پر اَور تاجِ شهریارے سِر پر دهرا * پهلا حُکم جو اُس شاه کے زبان سے نِکلا اُس رِکابدار کے قتل کا تها * بیچارے نے عرض کے مَین جو آپ کے دَولتخواهے کے تھے اُسکے جزا یِهے هَے ؟ بادشاه نے

اُسکي جاتي رهي - اَور مُضطرِب هو کر سر پُر سَودا کو اپني دِيوار پر اِتنا پٹکا که پهُوٹ کر مغز کُهل گَيا اِسراف کِي شامت سي هلاک هُوا اَور خاک مين مِل گَيا * فائِده اِس حِکايت کا يِهه هَي که چاهِئي خرچ آدمِي کا آمد کي برابر هو اَور جو پُونجي اپني پاس رکهتا هَي سُود سي اُس کا فائِده اُٹهاوي *

۱۱ نقل هَي که اگلي دِنون مين ايک حاکِم تها که دُنيا کِي مستِي کي سبب عقلمندون سي صُحبت کم رکهتا تها - اَور کمِيني پست هِمّت خُوشامد اَور چاپلُوسِي سي اُسکي يهان پيش هُوئي تهي * اُنمين سي ايک کمِينه رِکابدار اُسکا مُعتمد هُوا تها * ايکدن حاکِم شِکار کو گَيا جِسوقت نزدِيک تها که ڈيري پهُنچي رِکابدار سي کها مَين چاهتا هُون که تيري ساتهه گهوڑا دَوڑاؤن اَور مُدّت سي يِهِي آرزُو هَي که معلُوم کرُون که ميري مُشکِي گهوڑي کِي دَوڑ اچهِي هَي يا اُس نُقري کِي جِسپر تُو سَوار هَي * رِکابدار نِي حسبُ الحُکم حاکِم کي گهوڑا پهينکا * حاکِم نِي بهِي اپني تيزرَو گهوڑي کِي باگ اُٹهائِي يهان تلک که دونون شِکارگاه سي دَوڑ کي نِکل گئي * بادشاه نِي رِکاب دبا کر باگ لِي اَور کها اَي رِکابدار ميرِي غرض گهوڑي دَوڑاني سي يهه تهِي که ايک فِکر ميرِي خاطِر مين کُذرِي تهِي اِس بهاني سي خِلوت کِي تاکه وُه راز تُجهه سي کهُون - ديکهو کِسِي سي نه کهنا * رِکابدار نِي جَيسا آئِين بد ذاتون کا هَي بهيد کي چهپاني مين قسمين کهائِيان *

سِوا کوئي حرف زبان پر نه لاتي * وُہ بھي دِيواني کي طرح لاف مارتا اَور بيہُودہ خرچ کرتا اَور آج کا خِيال کل پر نه رکھتا * جب کِتني روز گذري اَور کال پڑا زِمينداري کي کھتّي کا دروازہ کھول کر ديکھا که اُس غلّي مين نُقصان ہُوا ہَي * ايک ٹھنڈھي سانس بھرکر سوچا که غمگين ہونا واسطي اُس چيز کي که جِسکي حسرت بيفائدہ ہَي دانِش کي آئين سي نہين * بِہتر ہَي که باقِي غلّي کو اَور جگہہ رکھون * آخِر زمِيندار اُس قدرِ قلِيل کو اَور جگہہ لي گَيا - اَور چوہا اُس جگہہ مين جہان کا مالِک اَور رئِيس اپني تئِين جُانتا سو رہا تھا - اَور چُوھي جو کھاني پِيني کي آشنا تھي اِس حادِثي سي واقِف ہوکر جاتي رہي اَور خُداوندِ نِعمت کو اپني اکيلا چھوڑ گئي * سچ کہا جِسني کہا که اِن دغاباز دوستون کوجو تُو ديکھتا ہَي وي مکّھيان ہَين گِرد مِٹھائي کي * دُوسري دِن وُہ چُوہا آرامگاہ سي اُٹھکر ہر چند داہني بائين تکني لگا يارون سي اپني کِسي کو نه ديکھا اَور بہُتيري آگي پِيچھي تلاش کِي - مُصاحِبون مين سي کِسي کو نه پايا * اپني مکان سي اُٹھ مُصاحِبون کِي تلاش کو نِکلا تھا که عالم کِي پريشاني اَور غلّي کِي گِراني کِي خبر پہُنچِي مُضطرِبانه گھر کِي طرف چلا که ذخِيرہ جو رکھتا ہَي اُسکِي مُحافظت مين کوشِش کري * جب گھر مين پہُنچا تو اُسني غلّي کا کُچھ نِشان نه ديکھا - اُسِي بِل کِي راہ کھتّي مين جو گَيا تو ديکھا که اِتنا غلّہ جو ايک رات بھر کِي خورِش ہوسکي نه تھا * تاب و طاقت

تها که ایک گهوڑي ني لات جو پاؤن پر اُسکي ماري تو اُسکي بهي ٹانگ ٹوٹ گئي * وُہ گهوڑا بهي دُور نه گیا تها که پانو اُسکا کو سُوراخ مین آ گیا اَور ٹُوٹ گیا * تب مَین مستي سي هوش مین آیا اَور دِل سي اپني کہا دیکها تُو ني اِن سبهون ني کیا کیا کام کئي اَور کیا کیا پائي ؟ خبردار هو که تُجهي دِکهلاتي هَین که جو کوئي وُہ کام کري که لائق اُسکي نہین وُہ اَیسا کُچهه دیکهي جو نه دیکها هو * آخِر مَین غفلت سي باز آیا اَور تَوفیق کا دروازه مُجهه پر کُهلا *

۱۰ نقل هَي کِسي زمینداري دُور اندیشي سي تهوڑاسا غلّه جمع کِیا تها اَور اُس مین سي خرچ نه کرتا تها که ضُرورت کي وقت کام آوي * قضارا کوئي چُوها اُس کهتي کي نزدیک رهتا تها * همیشه زمین کو هرطرف سي کهودتا اَور خارہ شگاف دانتون سي بِل اپني هرطرف سي بناتا تها * اِتّفاقًا ایک نیک ساعت مین بِل کا سِرا جو غلّي کي درمِیان سي نِکلا تو وونہین بہُت سِي روزي گهر مین اُسکي پهَیل گئي * بادۂ فراغت ني اُس کم حَوصِلي کو دانش کِي راہ سي بهٹکاکر مغرُورِي و غفلت کا سرشار کِیا * محلّي کي چُوهي اِس احوال سي واقِف هو اُسکي خِدمت مین حاضِر هُوئي - اَور کهاني پیني کي آشنا اُسکي پاس جمع هوکر خُوشامدِین کرني لگي - اَور اِس اندیشي سي که مبادا حقّ بات کي کہني سي جاہ و روزي مین خلل پڑي کوئي بات اُسکي خِلاف مرضي نه کہتي - اَور اُسکي مدح وثنا کي

بارگاہ کِي طرف چلا اَور مَيدان سي شہر مين پہُنچا خِلقت کو بُلاکر فرمايا کہ اَي گُروہ اب تک ميرا دِيدۂ دِل حق بِيني سي بند تها - آج اِلہام سي مَين ني دريافت کِيا اَور خوابِ غفلت سي جاگا * اُميدوار ہُون کہ آج کي دِن سي کِسِي ظالِم کا دستِ ظُلم رعِيّت پر نہ پہُنچي اَور کِسِي جفاکار کا پانو کِسِي غرِيب کي گھر کي گِرد نہ جاوي * حاجِبون کو فرمايا کہ يِہہ خُوش خبري شہر کي چھوٹي بڑون کو پہُنچا دو * اِس منادِي سي رعِيّت کِي جان مين جان ہُوئِي - اَور گُل مُراد کي اُنکِي اُميدوارِي کي باغ مين کِھلي * القِصّہ مظلُوم نوازِي و ظُلمگُدازِي اُسکِي کمال مرتبي پر ہُوئِي - اَور عدالت اُسکِي اَيسِي پھَيلِي کہ بکرِي کا بچّہ شيرِني کي تهن سي دُودھ پِيتا اَور تدرُو باز کي ساتھ بازِيان کرتا * اِسواسطي لقب اُسکا شاہِداد ہُوا * درگاہ کي محرمِ رازون مين سي کِسِي ني پُوچها کہ اگلي آئِين کو چھوڑ طرِيق عدالت کِي شُرُوع کرني کا سبب کيا ہَي ؟ بادشاہ ني ماجرا بَيان کِيا اَور کہا کہ سبب اِس غفلت سي بيدار ہوني کا اَور ہُشيارِي کا يِہہ ہَي - کہ ايک روز شِکارگاہ مين ہر طرف گھوڑا دَوڑاتا تها اَور نظر کرتا تها - اِکايک ديکها مَين ني کہ ايک کُتّا کِسِي لومڑِي کي پِيچھي دَوڑتا ہَي اَور دانتون سي ہڈّي اُسکي پاؤن کِي چابتا ہَي - بيچارِي لومڑِي لنگڑِي پاؤن سي غار مين بھاگ گئِي اَور کُتّا پِھرا * وُہين ايک پِيادي ني پتّھر کُتّي کو مارا کہ پاؤن اُسکا ٹُوٹ گَيا * پِيادہ ہنوز کَئِي قدم نہ گَيا

بهيجا كه اُسي لي آ - بگلا اُسكي كهني سي حضرت كِي بارگاه مين حاضِر هُوا * حضرت نِي فرمايا كه تُجهي ايك مشْورت كي واسطي بُلايا هَي - تب آبِ حَيات پِيني كا ذِكر درمِيان لايا * اُسني كها آبِ حَيات آپ هِي اكيلي پِيوينگي يا دوستون خَيرخواهون كو بهِي پِلاوينگي ؟ حضرت نِي فرمايا كه صِرف ميري لِئي آيا هَي اَورون كي ديني كِي اِجازت نهِين هَي كيُونكر دُون ؟ اُسني عرض كِي اَي جهان پناه همدم اَور دوستون سي جُدا هوكر زِندگِي كرني كيا كَيفِيَت ركهتِي هَي ؟ آپكو خُدا نِي دُنيا مين سردار كِيا هَي بغَير مددگارون كي كوئِي كام سرانجام نهوگا * حضرت نِي اُس سچّي دوُر انديش كِي بات پر آفرِين كِي اَور آبِ حَيات پهير دِيا *

۹ نقل هَي كه اگلي زماني مين ايك بادشاه نِي دست ظُلم كا دراز كِيا تها - اَور قدم عدالت كِي راه سي باهِر ركها تها * رات دِن لوگ ظلُم سي اُسكي خُدا كِي درگاه مين نالان تهي - اَور اُسي لعنت كرتِي تهي * ايك دِن بادشاه شِكار كو گَيا اَور به سبب اِسكي كه فضلِ اِلهِي شامل حال تها ايسي ايك مَيدان مين جهان بي تعلُّقِي كا عالم تها اُسكو اِلهام هُوا ؟ بادشاهِي نه عِبارت هَي اِس سي كه دروازه عَيش و كامرانِي كا اپني اُوپر كهولي بلكه پادساهِي پاسبانِي هَي كه اَورون كي رنج كو اُٹهاكر خلائِق كِي نِگاهبانِي كري - اَور ظالِمون كي دستِ ظُلم كو مظلُومون كي دامن سي كوتاه كري * جب شكارگاه سي

۸ نقل هَي كه حضرت سُلَيمان كِي حُكومت كي اَيّام مين (كه وُه تمام جاندارون كي كيا آدمِي كيا سِواي اُنكي بادشاه تها) اُسكي حُضُور ايك دانا عالمِ غَيب سي پِياله آب حَيات كا بهر كر لايا اَور عرض كِي كه اِلهام سي مُجهه پر يُون كُهلا هَي كه اگر آپ اِس پِيالي كو نه پِيوين جلد اِس جهان سي رُخصت هووين - اَور جو پِيوين تو عُمر دراز هو * اب يِهه پِياله آبِ حَيات سي بهر كر لايا هُون - جِي چاهي پِيجئي اَور قِيامت تلك زِيست كِيجئي - يا نه پِيجئي اَور مُلكِ عدم كو كُوچ فرمايئي * حضرت سُلَيمان دِل مين اپني سوچا اِس كام مين عقلمندون سي مشْورت كِيا چاهِئي * حسبُ ٱلحُكم اُس كي دانا اَور دُور انديش هر گُروه كي كيا اِنسان كيا حَيوان سب حاضِر هُوئي - اُس مخفِي بهيد كو اُن سي ظاهِر كِيا * تب هر ايك نِي زِندگِي كي لِئي دِل پسند باتين كهين * حاصِل اُنكا يِهه هَي - كه نقدِ عُمر وُه دَولت هَي كه بمدد عقل كي اُس سي خُوبيان بهم پهُنچايئي - اَور رِضا خُداكِي حاصِل كِيجئي * غرض سب كِي راي يِهي ٹهيري كه حضرت پِياله آب حَيات كا پِيوين * سُلَيمان فرمايا كه ميري مُلك كي داناؤن سي كوئي اَيسا هَي جو اِس مشْورت مين حاضِر نهين هَي؟ سبهون نِي عرض كِي كِه فُلانه بگلا نهين هَي * حضرت نِي گهوڑي كو اُسكي بُلاني كي لِئي بهيجا - اُسني ايك گوشي مين قِناعت كركي خلق سي مِلنا ترك كِيا تها گهوڑي كِي بات نماني اَور باهِر نه نكِلا * دُوسري بار كُتّي كو

الفت هَي - اَور وُہ دانتون سي لوها چبا سکتا هَي * وُہ جهُوٹها اِس بات سي خُوش هُوا اَور دِل مين کہا يِہہ بڑا نادان هَي کہ ميرِي باتون پر بهُول گيا اَور لوهي سي دست بردار هُوا - بِہتر هَي کہ اپني کام کِي مضبوطِي کي لِئي اُسکِي آج کي روز ضِيافت کرُون * تب اُسکو گهر مين ليگَيا اَور دعوت کِي تَيّارِي کرني لگا * سَوداگر نے کہا آج مجهي ضُرُور کام هَي کل آؤنگا * غرض اُسکي گهر سي چلا اَور اُسکي چهوٹي لڑکي کو چُرا اپني گهر لِيجاکر چهِپا رکها * فجر وعدي پر دوست کي گهر آيا اَور اُسکو پريشان ديکهکر پُوچها اَي بهائِي تُم کيُون گهبرائي هُوئي هو ؟ کہا کل سي بيٹا ميرا جو نُورِ چشم اَور سُرُورِ دِل تها غائِب هُوا هَي - بہُتيرا ڈهُونڈها کُچهہ پتا نپايا * بولا کل جو مَين تُمهاري گهر سي نِکلا اُسِي شکل کي ايک لڑکي کو جو تُم بتاتي هو مَين نے ديکها کہ ايک چُوهي مار اُٹهائي اُڑا چلا جاتا هَي * تب وُہ چِلاّيا کہ اَي بيوقُوف نا مُمکِن بات کيُون زبان پر لاتا هَي ؟ مُوش گِير لڑکي کو کيُونکر لي اُڑيگا ؟ سَوداگر نے هنسکر کہا اِس سي کُچهہ تعجُّب نکر کيُونکہ جِس شهر کا چُوها سَو من لوها کهاتا هَي وهان کا چُوهي مار بهِي ايک لڑکي کو اُٹها سکتا هَي * اُسني حقِيقت دريافت کِي اَور کہا کُچهہ اندِيشہ نکر چُوهي نے تيرا لوها نہِين کهايا هَي * جَواب ديا کہ تُو بهِي پريشان نہو کہ مُوشگِير تيري لڑکي کو نہِين لي گَيا هَي - ميرا لوها مُجهي دے اَور اپنا لڑکا تُو لے *

یہہ تاب نہین ہَي کہ جب تلک پیالي مین قطرہ قطرہ جمع ہو مَین اِنتظار کرُون * رِکابدار جب چشمي کي کِناري پہُنچا دیکھتا کیا ہَي کہ ایک اژدھا مُوا ہُوا اُسکي کِناري پڑا ہَي - اَور زہر بھرا لُعاب اُسکا پانِي مین مِل کر قطرہ قطرہ پہاڑ پر سي ٹپکتا ہَي * وُہ گھبراکر اُترا اَور یہہ احوال عرض کر ایک پیالہ ٹھنڈي پانِي کا چھاگل سي بھر کر بادشاہ کو دِیا وُہ پیالہ مُنہہ سي لگا کر روني لگا - اَور رکابدار کو باز کي ماجري سي آگاہ کرکي اپني جلدي اَور اِضطِرابي پر بہُت سي نفرین کِي - اَور جب تلک جِیا یہہ دِاغِ حَیرت اُسکي دِل سي نگَیا * فائدہ اِس قِصّي کا یہہ ہَي - کہ عقلمند اپني کام کو بغَیر خُوب تامّل کِئي شُرُوع نہین کرتي ہَین

۷ نقل ہَي کہ کوئي ٹٹ پوُنجیا سَوداگر سفر کو جاتا تھا - سَو من لوھا کِسي دوست کي گھر مین امانت رکھا کہ تنگ دستي کي وقت مُوجِب فراغت کا ہو * جب دُور دراز سفر کر کي مُدّت کي بعد گھر کو آیا اَور لوھا مانگني دوست کي پاس گَیا - وُہ بیچ کر تصرُّف مین لایا تھا * کہني لگا اَي بھائي تیري لوھي کو مَین نے گھر کي کو نے مین رکھا تھا - اَور اِس بات سي مَین غافِل تھا کہ اُس کوني مین چُوھي کا بِل ہَي - جب تلک معلُوم ہو چُوھا فُرصت پاکر سب کا سب کھا گَیا * سَوداگر اِس بات کو جھُوٹھ سمجھ کر کوئي تدبیر سوچتا تھا - اَور بظاہِر کہتا تھا کیا بعیِد ہَي؟ چُوھي کو تو لوھي سي کمال

٦ نقل هَي كه اگلي زماني مين كوئِي بادشاه ايك بازكو بهُت پِيار كرتا تها - اَور وُه هميشه بادشاه كي هاتهه پر بَيٹها رهتا تها * ايك روز باز كو هاتهه پر بَيٹها كر شِكار كو گَيا - اِتفاقاً ايك هِرن سامهني نظر آيا * بادشاه نِي كمال شَوق سي اُسكي پِيچهي گهوڑا ڈالا اَور اُسكو پكڑا * مُلازِم درگاه اگرچِه پِيچهي لگي چلي آتي تهي پر كوئِي بادشاه تلك نه پهُنچا تها * اِس مين بادشاه پِياسا هوكر هر طرف پانِي كِي تلاش مين گهوڑا دَوڑاتا تها * آخِر ايك دامنِ كوه مين پهُنچكر ديكها كه پهاڑ پرسي پانِي ٹپكتا هَي * تركش مين سي پِياله نِكال نِيچي ركها كه قطري جو ٹپكتي هَين اُس مين جمع هون - اَور پِياله بهر جاوي * جب پِياله بهر چُكا چاها كه پِئي بازني وونهين پر مارا - تمام پانِي گِر گَيا * بادشاه نِي اِس حركت سي خفا هوكر پِهر پِيالي كو اُسِي پتهر كي نِيچي ركها * ديركي بعد جب بهر چُكا چاها كه مُنهه لگاوي - باز نِي پِهر وهِي حركت كِي - اَور اُس پانِي كو بهِي گِرا دِيا * بادشاه نِي كمال تِشنگِي كي سبب بي تأمُّل باز كو زِمين پر پٹك دِيا اَور وُه مر گَيا * اِس مين رِكابدار آپهُنچا - باز كو مُوا اَور بادشاه كو پِياسا پايا * فِي اَلفَور چهاگل شِكار بند سي كهول پِيالي كو خُوب دهو دها كر چاها كه بادشاه كو پانِي پِلاوي * اُسني فرمايا كه مُجهي اِس خالِص پانِي سي جو پهاڑسي جهرتا هَي كمال رغبت هُوئِي هَي * تُو پهاڑ پر چڑهه اَور اِس چشمي سي پانِي كا پِياله بهر كر لي آ - كيُونكه پِهر

کر اُسي پکڑ پنجري مين بند کيا * اُس بيدل بُلبُل ني طُوطي کي مانند زبان کهولي اَور کها - اَي عزيز مُجهه آزرده خاطر کو کيون قيد کيا تُوني ؟ جو ميري خُوش آوازي تُجهي اِس بات پر لائي تو ميرا آشيانه تيري هي باغ مين هَي * اگر کوئي اَور بات تيري خاطر مين آئي هو اُس سي مُجهي اِطّلاع کر تو صبر کر کي چُپ رهُونگي * کِسان ني کها نهين جانتي هَي که تُوني ميرا کيا احوال کيا - اَور گُلون پر جو وسيله ميري زندگي کا هَي کيا خرابي لائي - اَور مُجهي بسبب اُسکي کَيسا آزُرده کيا ؟ بُلبُل بولي اِس بات سي درگذر - اَور سوچ تو سهي که مَين اِتني قُصور سي جو ايک گُل کو پريشان کيا پنجري مين بند هوئي - اَور تُو جو دِل کو رنجيده کرتا هَي تيري حالت کيا هوگي ؟ اِس بات ني اُسکي دِل مين اثر کيا بُلبُل کو آزاد کر ديا * بُلبُل اُسکا شُکر ادا کرکي بولي - جب تُوني مُجهه سي نيکي کي تو البّته مَين بهي اِسکي بدلي بهلائي کرُون * معلُوم کر جِس درخت کي نيچي تُو کهڑا هَي يهان ايک آفتابه اشرفيون سي بهرا هُوا گڑا هَي - نِکال کي اپني کام مين لا * کِسان ني جب وُه جگهه کهودي اَور بُلبُل کي بات سچ هُوئي کها - اَي بُلبُل عجب هَي که آفتابه زمين کي نيچي تُجهي نظر آيا - اَور دام خاک کي اُوپر تُوني نه ديکها * بُلبُل ني جَواب ديا تُو نهين جانتا هَي جب قضا پهُنچي نه ديدهٔ دانش مين روشني رهي - نه تدبير عقل کي کُچهه فائده کري *

مُجھي دردِ سر ندي - اَور اِن افسانون سي رنجِيده نكر اَور خفا هوكر اپني گھر گَيا * ازبسكه مآلِ كار ظالِمون كا اچّھا نهين هَي - قضاءِ الهِي سي اُسِي رات لكڑِيون كي ڈھير مين آگ لگِي - اَور وهان سي گھر تلك پُهنچِي - جو كُچھ اسباب تها جلكر خاك هوگَيا * فجركي وقت اپني دوستون مين بَيٹھكر افسوس مال كا كرتا تها - اَور كهتا تها يِهه آگ كهان سي لگِي ؟ وُه درويش جِسني اگلي روز نصِيحت كِي تِهي وهان آيا اَور كها - اَي ظالِم اب تلك تُو ني نهين معلُوم كِيا هَي كه يِهه آگ مظلُومون كي دِل‌كي دهُوئين كِي هَي * اُسكي جو طالِع ياور تهي اِس بات ني دِل مين اُسكي تاثِير كِي - شرمِنده هوكر كهني لگا سچ هَي كه بِيج ظُلم كا جو مَين ني بويا تها اُسكا ثمره مُجھي مِلا * آخِو اُس زبر دستِي سي درگُذرا اَور ظُلم چھوڑ دِيا *

٥ نقل هَي كه كِسِي كِسان كا ايك پهُولا پهلا باغ تها * گوشهٔ چمن مين ايك جهاڑ گُلاب كا تها نهالِ كامراني سي تازه - اَور درختِ شادماني سي هرايك شاخ اُسكِي زِياده * هرصُبح پهُول كِهلتي اَور باغبان اُنهين ديكھ كر خُوش هوتا * ايك روز پهُولونكا تماشا ديكھني كو نِكلا تها - ايك بُلبُل كو ديكها كه مُنهه كو گُل كي صفحي پر ركھكي چهچهي مار رهِي تهِي - اَور اُسكِي رنگِين پتّيون كو اپنِي تيز چونچ سي توڑتي تهِي * باغبان گُل كِي پريشاني ديكھ بي صبر هُوا - اَور بُلبُل سي رنجِيده هوكر فريب كا جال راه مين بِچھايا - اَور حِيلي كي داني ڈال

جَونري مَوت كِي هِلي جِنهون ني اپني دِل كو تهوڑاسا اُسكي عِشق مين آلُوده كِيا هَي وي سهج مين اِس بلا كي دام سي چهُوٹينگي - اَور جِنهون ني تمام هِمّت اپني دُنيا مين صِرف كِي هَي اَور اُس تلخ مِٹهاس ني اُنكي مزاج كو خُداكِي راه سي پهيرا هَي آخِر وي رُسوا هونگي *

۴ نقل هَي كه اگلي زماني مين ايك ظالِم تها كه غرِيبون كِي لكڑِيان ظُلم سي مول ليتا - اَور جِتني مول كِي هوتين اُس سي قِيمت بهُت كم ديتا - اَور آپ مهنگِي كر كي دَولتمندون كِي سركار مين بيچتا * غُربا اُسكي ظُلم سي عاجِز هُوئي تهي اَور دَولتمند بهِي تنگ آئي تهي * ايك دِن اُسني ايك مُحتاج بي بس كي لكڑِيان ظُلم سي مول لِين - اَور آدهِي قِيمت دِي * وُه مظلُوم خُداكِي درگاه مين آه و ناله كرني لگا * اِس مين كِسِي صاحِب دِل ني اِس احوال سي مُطّلع هو كر اُس ظالِم كو نصِيحت كِي اَور كها - ظُلم كرنا اَور كِسِيكا حقّ مار ركهنا دُون هِمّتِي اَور بي مُروّتِي هَي - اِسكي سِوا ناخُوشِي خُداكِي بهِي هوتِي هَي - علاوه يِهه كه اِسِي دُنيا مين سَيكڑون رُسوائِي سي بدِي كِي سزا اُسي مِلتِي هَي - خُصُوص اِن بيچارون پر ظُلم كرني سي جو سِواي درگاه خُدا كي كوئِي آسرا نهِين ركهتي هَين * اَيسِي بد سلُوكِي نكر كه اِس حال سي شِتابِي بلا مين گِرفتار هوگا * وُه ظالِم جو شرابِ غفلت كا نشا اپني دِماغ مين ركهتا تها اُسكِي راست گوئِي اَور نيك انديشِي سي برهم هوكر بولا كه اِن باتون سي

کو پهاڑ ڈالا * غرض وُه لالچي شِکارِي حِرص کِي شامت سي دام مين پهنسا اَوز قانِع لومڑِي ني هلاکت سي مخلِصي پائِي *

۳ نقل هَي کِه ایک درویش دانا جِسکا طرِیقه قِناعت تها بازار مین گَیا * ایک حلوائِي ني جو فقِیر کِي چاشنِي سي کُچهه بهره رکهتا تها اُس عزِیز سي اِلتماس کِي که ایکدم میرِي دُوکان مین ٹهہر تا آپکِي نصِیحت آمیز باتون سي مَین فائِده مند هون * وُه مرد خُدا شِناس دِل نوازِي سي وهان بَیٹها * حلوائِي ني ایک طشت شهد سي بهر کر درویش کي آگي رکها * مکهیان جو طَور اُن کا هَي کِه مِٹهائِي پر جمع هوتِي هَین ایکبارگِي اسپُر گِرین * بعضي کِناري پر بَیٹهین اَور بعضي درمِیان مین * حلوائِي ني چَونرِي هِلائِي تا مکهیون کو هانکي - وي جو کِناري تهین سهج سي اُڑ گئین - اَور وي جو بِیچ مین تهین جب اُنهون ني چاها که اُڑین شهد اُنکي پرون مین لِپٹ گَیا اَور دام هلاکت مین پهنسین * درویش اِس احوال کو دیکهکر خُوش هُوا اَور خُدا کي شُکر مین مُستغرِق * جب بحال آیا حلوائِي ني اُس سي سبب خُوشِي کا پُوچها * اُسني کها اَي بهائِي مَین اِس طشت کو دُنیا اَور شهد کو دُنیا کِي نِعمتین اَور مکهیون کو شِکم پرور نِعمت خوارون کِي مانند سمجها * اَور اُنهین جو طشت کي کِناري بَیٹهین تهین مردانِ آزاد که تقدِیر کي حُکم سي دُنیا مین آئي پر اِسمین جِي نه لگائي - اَور تهوڑي پر قِناعت کِي اَور دُنیا کو ناچِیز جانا * اَور جانِیو که جب

تمام شهد اَور گهي اُسکي سِر اَور مُنهه اَور ڈارهي اَور کپڑون پر پڑا - اَور وي سب خِيال ايکبارگي جاتي رهي *

۲ نقل هَي کِه کوئي شِکارِي ايک دِن کِسي جنگل مين چلا جاتا تها * ايک لومڑِي نِهايت خُوب صُورت خُوش آيند نظر آئِي * شِکارِي کو پشم اُسکِي بهُت خُوش آئِي * خِيال کر لِيا که گويا بڑِي قِيمت مين اُسي بيچا هَي * لومڑِي کي پِيچهي چلا اَور بِل سي اُسکي مُطّلِع هُوا * اُسِي کي نزدِيک راه مين ايک کُوا کهود کر کوڑِي سي چهپا دِيا اَور ايک مُردار اُسکي اُوپر رکهه آپ گهات مين جا بيٹها * لومڑِي کو اُس مُردي کِي بو کهَينچ کهَينچ کُوئي پر لائِي پر سوچ مين تهِي کِه اگرچِه طُعمي کِي بو دِماغ کو مُعطّر کرتِي هَي ليکِن بلا کِي بو بهِي دُور انديشِي کي مغز مين پُهنچتِي هَي * اگرچِه هو سکتا هَي کِه کوئي مُوا جانور هو - پر يِهه بهِي مُمکِن هَي کِه اِسکي نِيچي دام لگايا هو - اَور دانا جِس کام مين اِحتِمال زِيان کا هو وُه نهِين کرتي هَين * آخِر لومڑِي دُوراندِيشِي کِي مدد سي مُردي کا خِيال چهوڑ سلامت رهِي * اِس مين ايک بهُوکها چِيتا پهاڑ پر سي اُترا اَور اُسکِي بو پر اپني تَئِين کُوئي کي اندر گِرايا * شِکارِي نِي جب آهٹ دام کِي اَور جانور کُوئي کي اندر گِرني کِي سُني کمالِ حِرص کي ماري اپني تَئِين معاً کُوئي کي اندر گِرايا * چِيتي نِي اس خِيال پر کِه وُه شِکارِي مجهي اِس مُردي کي کهاني سي باز رکهيگا جست کِي اَور صَيّاد کي پيٹ

Extracts from the Khirad Afroz.

۱ نقل هَي كه ايك مرد پارسا كِسي سَوداگر كي همسائي مين رهتا تها - اَور اُسكِي بدَولت پارسا كِي اَوقات خُوشي اَور كامراني مين گذُرتي تهِي * سَوداگر همیشه شهد اَور گهِي كِي تِجارت كِيا كرتا - اَور هر روز اُس مين سي تهوڑا پارسا كي يهان بهيجتا - اَور وُه اُس مين سي كُچهه خرچ كرتا اَور باقِي گهڑون مين ركهتا جاتا * ايكدِن گهڑون كو بهرا ديكهه كر سوچا كه اگر يِهه دس سير هو دس دِرم كو بيچُونگا - اَور اپنا سر انجام كرُونگا - اَور اُس زر سي پانچ بكرِيان مول لُونگا * وي چهه چهه مهِيني مين جنينگِي - اَور هر ايك كي دو دو بچّي هونگي * هر سال پچِيس بچّي هونگي - دس برس مين اُنكي بچّون سي كَئي گلّي هو جاينگي * اُن مين سي بعضونكو بيچُونگا - اَور اُس سي اوَقات بسري كرُونگا * اَور ايك رنڈِي كِسِي بڑي گهراني كي ڈهُونڈهكر اُس سي بياه كرُونگا * نَو مهِيني كي بعد ايك لڑكا پَيدا هوگا * تب اُسكو تَربِيت كرُونگا اَور عِلم و ادب سِكهاؤُنگا - اگر كبهِي بي‌ادبِي كريگا تو اِسِي عصا سي جو ميري هاتهه مين هَي اُسي ادب دُونگا * غرض اِس خِيال مين بي ادب لڑكي كو اپني سامهني حاضِر جان كر عصا اُٹها شهد اَور گهِي كي گهڑون پر مارا * وي طاق پر دهري تهي اَور آپ نِيچي اُسكي مُقابِل بيٹها تها - جونهِين عصا اُن پر لگا وي ٹُوٹ گَئي *

چاندنیان کسین هوئین - کیا دخل که ایک مو برابر اُن مین رخنه یا سوراخ هووي ؟ چنانچه نواب خاندوران و مظفر حانِ مرحوم کي ناموس کي رتهون پر بیشتر موتي میلي چاندنیان هوتین تهین * علي هذا القیاس میانون پر بهي - با وجود اسکي که ایک بهائي میر بخشي تها - اور دوسرا هفت هزاري * في الواقع تقاضا غیرت کا یهي هي - کیونکه جس کا میانه رتهه ایک جهمکي کي ساتهه نکلي - مقرر تماشائیون بازاریون کي جي مین آوي که اس مین کوئي چمک چاندني رشک پري جلوه گر هوگي * پس زناني سواري کي رتهه یا میاني کا پر تکلف هونا بعضي بعضي ثقه امیرون کي نزدیک بهي سخت معیوب هي * اصل یهه هي که سواري اسکي في الحقیقت اچهي هي - طور طرز اپني اپني پسند پر موقوف هي * پر هچکولي بهت بري * اور سوائي اس کي بهي بهت سي سواریان صاحب سلیقه لوگون ني اور کاریگرون ني بنوائین اور بنائین * چنانچه ملوک و سلاطین کي واسطي تخت و نالکي - امیرون کي لئي جهالردار پالکي - اور شهزادیون وزیرزادیون و امیرزادیون کي واسطي مهاڈول چونڈول سکهپال میاني - اور غریبون کي عورتون کي لئي ڈولي - تا کوئي نجیب زادي اشراف زادي پیاده پا نه نکلي - اور اُس کي قد و قامت کو کوئي نا محرم نه دیکهي *

دیکھي تو اپني تخت پر پھر پاؤن نرکھي * پر ساتھ اِن خوبیون کي بھي اُمرا اُس مین براي تفننِ طبع کبھو کبھو سوار هوتي هین * اور بعضي بڑي آدمي میرزا منش هر چند که چڑھتي کم هین - لیکن هر موسم کا ساز اُنکي سواري کي رتھ پر هوتا هي * چنانچه گرمیون مین خس کا - اور برسات مین موم جامیکا - جاڑون مین باناتي * پر اکثر اُس مین مهاجن صراف جوهري متصدي سوار هوتي هین - یا عورات هندو مسلمان کي * اور بعضي اوباش بیگمین یا بانکي کسبیان اپني رتھون پر نهایت جھمجھماتي ساز سجوا - بیلون کي گلون مین گھنگھرو سینگون پر سوني روپي کي سنگوٹیان - اور ساونگیون مین تالیان جھانجھ - جوؤن مین زنگ لگوا بندھوا رکھوا - سوار هوکر بڑي ٹھسي سي میلي ٹھیلي مین پھرتیان هین - یا باغون کي سیرین کرتیان هین * واقعي اُنکي آمد سي تماشائیون کي هوش و حواس جاتي هین - گویا جھن جھن کرتي هوئي پریون کي تخت چلي آتي هین *

بیت * جهان هوتا هي یون اُنکا گذارا - کسي رهتي هي وهان تابِ نظارا ؟ کهان هوتا هي حاصل لطفِ دیدار؟ هر ایک بن جائي هي بس نقشِ دیوار * جو اِس مین اُٹھ گیا پردہ هوا سي - جھمکتا ایک نظر آیا ادا سي * جو وہ بجلي کي بھي یون سامني آئي - تڑپھ کر اُسکي آگي لوٹ هي جائي *

اور صاحبِ عصمت بیبیون کي رتھون پر گھٹا ٹوپ پڑي هوئي -

بعضي اشرار عيار احمدآباد گجرات مين وهان كي بيلون كو گاڑيون مين جوت سوار هو رهزني كو جنگل مين آتي تهي - اور مال متاع مسافرون سوداگرون كا لوٹ لےجاتي تهي * هر چند سوار گهوڑي اُن كي پيچهي ڈالتي - ليكن اُن كي گرد بهي نپاتي * اور يهه بهي مشهور هي - كه گاڑي خاص اختراع اهل هند كا هي * بيٹهني والي اُس كي گرمي سردي آندهي مينهه مين نهايت آرام پاتي هين * فراغت سي چار آدمي گپ شپ كرتي هوئي بيٹهي چلي جاتي هين - اور سفر مين كيفيت حضر كي اُٹهاتي هين * ليكن اُس كي پهيئي دو هوتي هين - چهتري دار هو يا مُنڈي * اگر ڈهانچا اُس كا كچهه چهتاپي كي ساتهه هلكا هو تو منجهولي كهلائيگي - اور بهت چهوٹا اور سُبك هوگا تو گيني - اُس كي بيل بهي حد چهوٹي هوتي هين - اُنهين گيني كهتي هين - قسم هين اُنكي عليحده هي *

اور چار پهيون كي رتهه وه اِس سي كهين بهتر هي - به نسبت اُسكي اُونچي نيچي سي كم گرتي هي - هچكولا بهي اُس مين تهوڑا لگتا هي * امير اُمرا كي سواري كي قابل هوتي هي * في الواقع بعضي تو ايسي هي خوش ڈول سُبك نقاشي دار هوتي هي كه ديكهني والي نقش ديوار بن جاتي هين * اور ساز بهي اُس پر باناتي سادي يا كارچوبي و غيره نپٹ صفائي اور چمك كي ساتهه * اگر سورج اُسوقت زمين پر هووي - تو اپني رتهه سي اُتر اُس مين آ بيٹهي * اور راجه اِندر بهي

پيچهي لئي چلاگيا * وهان سب كي جانور كهلي اور دكهلائي گئي * هركسي ني اپني جانوركي تعريف كي - اور انعام پايا * جب اسكي نوبت آئي - تو يهه اپني دل مين گهبرايا * غرض لوگون ني اسكي هاتهه سي پنجرا لي غلاف اتار كوا شهزادي كو دكهايا * ديكهتي هي هنسكر شهزادي ني اسي پوچها - كه ميان! ان سب كي جانورون كا تو وصف ديكها اور سنا - اب تم اپني جانور كا بيان كرو كه يهه كيا وصف ركهتا هي ؟ هاتهه باندهه كهڑا هو بولا - پير مرشد ! كسي كا اڑنا ليا هي - كسيكا لڑنا - اور كسيكا بولنا - پر اسكا غرا هي ليا هي * اس حاضر جوابي سي خوش هو دارا شكوه ني انعام سب كي ساتهه اسكو بهي ديا *

Extract from the Ārāish-i-Maḥfil.

گجراتي بيل گاڑي و غيره كي بيان مين

اور اس سرزمين كي بيلون مين گجراتي بيل سب طرح سي اچها هي * هر چند كه ناگورا بهي اور بيلون سي بمرتبه بهتر هي - ليكن اسكو نهين لگتا * صورت شكل اس كي نهايت خوب - ڈيل ڈول نپٹ خوش اسلوب - قد و قامت مين بهي بلند - بادشاه وزير و فقير هر كسي كي پسند * قدم ايسا چلي كه رهوار تركي نه پهنچ سكي - دوڑي اتنا كه چالاك تازي پيچهي ره جائي * يون سنا هي كه سابق

کہیو * جب مَین وہان سي چلا جاؤن - عطّار سي رُپَئي مانگیو - اَور جو کُچھ وُہ کہي مُجھکو اِطّلاع کریو * دانِشمَند ني وَیسا ہي کیا * چَوتھي روز بادْشاہ کي سَواري اُدْھر گئي - دیکھتي ہي بادْشاہ ني دانِشمَند کو سلام کیا * اُسني سلام کا جَواب دیا * بادْشاہ ني کہا - کِہ اَي بھائي ! کبھو میري پاس نہین آتا ہَي - اَور مُجھ سي کُچھ اپْنا حال نہین کہْتا * دانِشمَند ني ذرا سِر ہِلایا اَور کُچھ نہ کہا * عطّار دیکھتا تھا اَور ڈرْتا * جب بادْشاہ کي سَواري نِکل گئي - عطّار ني دانِشمَند سي کہا - کِہ جِسوقْت تُمْني مُجھي رُپَئي سَونْپي تھي - مَین کہان تھا ؟ کوئي اَور بھي میري نزْدیک تھا ؟ پھر کہو شایَد مَین بھُول گیا ہُون * دانِسْمَند ني پھر سب ماجرا بَیان کیا * عطّار ني کہا - کِہ تُو سچ کہْتا ہَي - اب مُجھي یاد آیا * حاصِلِ کلام یِہہ ہَي - کِہ اُسْني ہزار رُپَئي دانِشْمَند کو دِئي اَور بہُت عُذْر کیا *

۵۲ شاہجہان بادْشاہ کي شہْزادہ دارا شُکوہ کو چِڑِیاؤن سي بہُت شَوق تھا * ایک روز فرْمایا - شہْر مین منادي پھیر دو - کِہ جِس کي یہان جو جانْورِ شِکارِي اُڑْني لڑْني بولْني والا ہَي - لیکر کل فجر حُضُور مین حاضِر ہووي * اِس خُوش‌خبْري کي سُنْتي ہي جِتْني شہْر مین شَوقین تھي اپْني اپْني پرنْدون کو اُڑاي لڑاي بُلاي تَیار کر بڑي تکلُّف سي لي گئي - اَور کوئي تماش‌بین تماشا دیکھْني کي لالچ سي ایک کَوّي کو پِنْجْري مین بنْد کرکي ایک عُمْدہ غِلاف اُسپر ڈال اُنْکي

لاکھون مکھیان بات کہتي هي اُسکي گرد آ لپٹیان * تب اُسني کہا
کہ دیکھئي حضرت جو فدوي ني عرض کي تھي - سو آپ ني
دیکھا * پھر میر بخشي ني کہا - اگر میري عرض سُنئي تو فوج
رکھئي - جو وقت پر کام آوي اُسوقت مال هرگز کچھ فائده نه
کریگا * اگر آپکو یقین نه هو تو میري بات کو امتحان کر لیجئي *
ایک هانڈي مین شہد راب کو اِس جگہہ رکھوا دیجئي - جو مکھیان
اُسپر آ لگین- تو میري بات جھوٹھ - اَور جو نہین تو سچ هَي * اِسکي
کہني پر رات کو شہد کا باسن جو رکھوایا - تو ایک مکھي بھي نه
آئي * خُلاصه اِسکا یہہ هَي - جب اپني فوج اپني قبضي سي گئي -
پھر روزِ سیاه مین مال بھي خرچ کیجئي تو ویسي مُیسّر نهوگي *

۱۵ ایک دانشمند هزار رُپئي ایک عطّار کو سُپرد کرکي سفر کو
گیا * ایک مُدّت کي بعد پھر آیا - اَور رُپئي عطّار سي مانگي * عطّار
ني کہا تُو جھوٹھا هَي * آخر گُفتگو بڑھي - بہُت لوگ جمع هو گئي *
سبھون ني دانشمند کو جھوٹھا ٹھہرایا اَور کہا - کہ یہہ عطّار بڑا
دیانتدار هَي - اُسني کبھي خیانت نہین کي * اگر تُو اُس سي
اُلجھیگا - تو سزا پاویگا * دانشمند چُپ رها - اَور سُوال اُس مطلب کا
بادشاه کو گُذرانا * بادشاه ني اُسکو فرمایا کہ تین روز اُسکي دُوکان
پاس بیٹھ - اُس سي کچھ نه کہہ * چوتھي دن مین اُس طرف آؤنگا
اَور تجھي سلام کرُونگا - سلام کي خواب کي سوا مجھ سي کچھ نه

جیب مین رکھہ دِین - اَور اُسي چِلّا کي پُکارا کِہ اُٹھہ بَیٹھا * بادْشاہ نے کہا - تُم کیا اَیسي بي خبر سو جاتي هو؟ لڑکا کُچھہ جَواب نہ دیسکا - اَور جب اُسنی اپْني جیب مین هاتھہ ڈالا - تو خطّ مین لپیٹي هُوئي اشْرفیان پاکر نِہایت حَیران هُوا - اَور خَوف سي بادْشاہ کي پاؤن پر گِر پڑا - اَور اشْرفیان دیکھکر روني لگا * بادْشاہ نے کہا - تُم کیون روتي هو؟ لڑکي نے کمال عاجِزي سي جَواب دِیا - کِہ اَي بادْساہ ! کِسي آدْمي نے میرِي هلاکت کي لِئي یِہہ کام کِیا هَي * مَین نہین جانْتا کِہ یِہ کَیسي اشْرفیان هَین * بادْشاہ نے تسلّي دیکر کہا - اَي عزِیز! خُدا نے یِہہ اشْرفیان تُجھي دِي هَین - عِوَض اُس نیکي کي کِہ تُو نے کِي هَي * اِن اشْرفیون کو اپْني ما پاس بھیج - اَور مَین تیري ما کي خبرگیري کُرونگا - یِہہ بات اُسکو لِکھہ بھیج *

۵۰ ایک بادْشاہ نے اپْني وزِیر اَور مِیربخْشي سے صلاحًا پُوچھا - مال اَور لشْکر کي جمْع کرْني مین میرِي عقْل کُچھہ کام نہین کرْتي * اگر مال جمْع کُرون تو لشْکر نہین رهْتا - اَور جو فَوج رکھُون تو دَولت نہین رهْتي * وزِیر نے عرْض کِي - خُداوند ! دَولت جمْع کِیجئي - جو فَوج نہ رهیگي تو کُچھہ نُقْصان نہین - کیونْکہ جب ضرور هوگي رکھہ لِیجئیگا * جو میرِي بات کا آپْکو اِعْتِبار نہو - تو اِسْکي یِہہ دلِیل هَي - کِہ ایک برْتن مین تھوڑا شہد رکْھوا دِیجئي - ابھي هزاون مکْھیان گِرْد اِسْکي آ جمْع هونْگین * جونْہین شہد کا باسن رکْھوا دِیا -

نزدیک عقلمند هو نکلینگي - اور جو ایسي وقت تمني سیکها تو تمهاري کام نهین آني کا - لاحاصل هي * اگر اپني همجولي پر اب هم بهي ٹهٹهي مارین - تو همارِي بازِي هوتي - موافق اُس مثل کي - که جو جیتي سو هنسي * لیکن داناؤن کي نزدیک نهایت بعید هي کیا دوستي کیا دُشمني سي ایسي حالت مین افسوس کي جگهه تضحیک کرنا * اب مین اپني بات کو موقوف کرونگا اِس نصیحت اور کهاوت سي - که هونا ایک خوبي کا دیر کر بهتر هي نه هوني سي - اور جتني جلدي هو سکي بُري کام کو چهوڑ کر بهلي کي طرف آنا اچها هي *

۴۹ ایک بادشاه نی ناگهان اپني خدمت گار کو پُکارا * جب آواز کسي کي نه پائي - تب دروازه کهول کر باهر گیا * ایک چهوٹي لڑکي کو جو اُسکا نوکر تها دیکها * اُسکي پاس گیا که اِسکو جگا دیوي * کیا دیکهتا هي؟ که ایک لکها هُوا کاغذ اُسکي جیب مین پڑا هي * بادشاه متعجب هُوا که دیکهون اِس کاغذ مین کیا لکها هي * اُس کاغذ کو جیب سي نکال کر دیکها - که اُسکي ما کا خط هي - اور یهه بات لکهي هي * که برخوردار میري ! تمني بڑي تصدیع اُٹها کر اپني تنخواه سي تهوڑي روپئي همکو بهیجي * نهایت سعادتمندي جو فرزندونکو لائق هي تم بجا لائي - خُدا تمکو اِسکا عوض دیگا * بادشاه اُسکو اپني کمري مین لي گیا - اور ایک کاغذ مین کئي اشرفیان لپیٹ کر اُسکي

اَور بہُت خُوش ہُوا * جب وُہ اپنی گھر گیا - تب قاضِي نی مُدّعِي سي کہا - کِہ اب مال کِي درخواست صرّاف سي کرو - البتّہ دیگا * وُہ شخص صرّاف کي گھر گیا * صرّاف نی اُسکو دیکھتي ہِي بُلایا - کِہ اجِي اِدھر آؤ - بھلي آئي - مَین تُمھارا مال بھُول گیا تھا - اگلي رات مُجھي یاد آیا * خُلاصہ یِہہ ہَي - کِہ مال اُسکا پھیر دِیا - اَور نِیابت کِي طمّع سي قاضِي کي پاس گیا * قاضِي نی فرمایا کِہ آج مَین نی پادشاہ کي دربار مین سُنا کِہ پادشاہ تُجھکو بڑا کام دِیا چاھتا ہَي * خُدا کا شُکر کر - تُو رُتبۂ اعلیٰ پاویگا - مَین دُوسرا نائب تلاس کرُونگا * آخِر قاضِي نی اِس بہاني سي اُسکو رُخصت کِیا *

۴۸ دو لڑکي نَوجَوان ایک ہِي ساتھ عِلم سِیکھني لگي * اُن مین سي ایک لڑکا بہُت اچھا نیک بخت تھا - اُستاد جو سبق اُسي پڑھا دیتا سو یاد کر لیتا - اَور اپني کِتاب اپني گھر مین پڑھا کِیا کرتا * دُوسرا غافِل بڑا شریر تھا - جو اپني ہم عُمر کِي مِحنت پر ہنسا کرتا تھا - اَور ہمیشہ یِہہ بات اپني ہم مکتب سي کہا کرتا تھا - کہ تُو گدھا ہَي * وُہ اُسي اکثر یِہہ جَواب دِیا کرتا - کِہ یار! تھوڑي دِنون مین دیکھا چاھِئي کیا ہو * آخِر اِمتحان کا روز آ پہنچا - اُن دونون کو عِلم کي دریا مین پَیرني پڑا * دانا لڑکي نی اُس احمق کو بہُت پیچھي جہالت کي گِرداب مین شرم سي ڈُوبتي ہُوئي چھوڑا - اَور پُکارني لگا - اَي یار! جو تُمھاري خِیال مین بي وُقُوف نظر آتي ہَین - سو اکثرون کي

چينا بويا كه جَو پهليگا * مالك ني كها - يِه كيا بينڈي سمجهه هَي؟ كهين اَيسا هوتا هَي؟ لُقمان ني فرمايا كه تُم هميشه دُنيا كي كهيت مين گُناهونكا بيج بوتي هو - اَور گُمان ركهتي هو كه قِيامت كي دِن صَواب كا پهل پاؤگي * اِس سبب سي مَين ني بهي خِيال كِيا - كه اِس چيني سي جَو پَيدا هونگي * اِس بات سي شرمنده هو اُسكي صاحِب ني لُقمان كو آزاد كِيا * يي باتين بهي لُقمان كي فرمائي هُوئي هَين - كه نادان هرچند خُوبصُورت هو اُسكي ساتهه صُحبت نه ركها چاهِئي - كِسواسطي كه تلوار اگرچه ديكهني مين سُوڈول هَي - پر كام اُسكا بُرا هَي * جو كوئي اچهي خو ركهتا هَي - بيگاني اُسكي دوست هوتي - اَور بدخو والي كي يگاني دُشمن هوجاتي هَين * جو جَيسا بوئيگا سو وَيسا هِي پاويگا *

۴۷ ايك شخص ني بهُت سا مال ايك صرّاف كو سُپرد كِيا - اَور آپ سفر كو گَيا * جب پهر آيا صرّاف سي تقاضا كِيا - اُسني قسم كهائي كه تُو ني مُجهي نهين سَونپا هَي * مُدّعِي ني قاضِي كو اِطّلاع كِي * قاضِي ني تأمّل كركي كها - كه كِسُو سي مت كهيو كه فُلانا صرّاف ميرا مال نهين ديتا - مَين تيري مال كي لِئي ايك تدبير كرُونگا * دُوسري دِن قاضِي ني اُس صرّاف كو بُلا كي يِه كها - كه ميري پاس بهُت كام هَي - اكيلا نهين كر سكتا هُون - چاهتا هُون كه تجهي اپنا نائِب كرُون - كِسواسطي كه تُو بڑا ايمان‌دار هَي * صرّاف ني قبُول كِيا

۴۵ دو آدمي باهم هوكر نكلي - كه كسي دور ديس مين خا رهي * تهوڑي دنون كي بيچ ايك ملك مين جا پهنچي * ايك ني دريافت كيا كه دل جمعي اور خوبي كي ساتهه جو يهان رهي - تو ضرور هي كه پهلي يهان كي رهني والون كي بهاكها سيكهي * غرض اسني سيكهي * دوسرا اتنا مغرور تها كه عوام الناس كي زبان كو حقارت سي نه سيكها - صرف درباري اور عالمون كي زبان تحصيل كي * قضاكار بعد كئي برس كي دونون كسي بستي مين آئ * وهان كي بهاكها اور اس ملك كي ايك تهي - پر وهان كي رهني والون ني هنگامه مچاكر غير ملك كي حاكم كو قتل كر ڈالا تها * وي دونون مسافر جدي جدي مكانون مين بازار كي بيچ تهي - كه انهين خونيون ني انهين پكڑا - اور الگ لجاكر هر ايك سي پوچهني لگي - كه تمهارا يهان كيا كام هي ؟ جس ني محاوره وهان كا سيكها تها - خوبي سي جواب ديا * اس كو انهون ني سلامت چهوڑا * اور دوسرا مسافر جس ني صرف حاكمون هي كي زبان سي جواب ديا - اس انبوه ني جلكر خفگي سي سر اسكا كاٹ ڈالا *

۴۶ كهتي هين كه ايك مرتبي لقمان كي صاحب ني اسي كها - كه فلاني كهيت مين جو بو * لقمان ني اس زمين مين چينا بويا * لقمان كا مالك اس جگهه مين گيا اور هري كهيتي ديكهه لقمان سي بولا - كه مين ني تجهه سي كها تها اس كهيت مين جو بو - كسواسطي تو ني چينا بويا ؟ لقمان ني جواب ديا - اس اميد پر مين ني

گیا * بادشاہ نی سب اِستفسار کیا * اُسنی عرض کی - کہ پار سال مین نی کہا تھا - کہ گیہون کی درخت ہاتھی کی برابر لنبی ہوتی ہین - تب جہان‌پناہ ہنسی تھی - اپنی بات کی تصدیق کی لئی لایا ہون * بادشاہ نی فرمایا کہ اب مین نی باور کیا - پر ہرگز کسی سی ایسی بات مت کہہ جو ایک برس گذرنی کی بعد اعتبار کی جاوی *

۴۴ کہتی ہین کہ سلطان محمود غزنوی ایاز کو بہت دوست رکھتا تھا * حسد کی سبب سب امیرون نی بادشاہ سی کہا - کہ ایاز ہر روز اکیلا جواہرخانی مین جاتا ہی - معلوم ہوتا ہی کہ کچھ چوراتا ہی - نہین تو جواہرخانی مین اُسکا کیا کام ہی ؟ بادشاہ نی فرمایا کہ جب اپنی آنکھ سی دیکھون - تب باور کرون * دوسری دن لوگون نی سلطان کو خبر دی - کہ ایاز جواہرخانی مین گیا * محمود نی فوراً جھروکھی سی جھانکا - دیکھا کہ ایاز نی ایک صندوق کھول کی پرانا میلا کپڑا پہنا ہی * بادشاہ مکان کی اندر گیا - ایاز سی پوچھا کہ ایسی کپڑی کیون پہنی ؟ اُسنی عرض کی - کہ جب مین حضور کی بندگی مین نہ تھا ایسی کپڑی پہنتا تھا - اب خداوند کی عنایت سی نفیس پوشاک میسر ہی - اس لئی پرانا جامہ ہر روز پہنتا ہون - کہ اپنی قدیم حالت فراموش نہ کرون - اور بادشاہ کی نعمت کی قدر سمجھون * سلطان کو یہہ بات پسند آئی - اُسکو چھاتی سی لگایا - اور اُسکا مرتبہ بڑھایا *

۴۲ ایک بہرا گڈریا جنگل مین اپنی بھیڑین چراتا تھا * قضاکار اُسکی ایک بھلی بھیڑ کھوئی گئی * تب اُس نی ایک لنگڑی بھیڑ کی طرف دیکھ کرکہا - کہ جو وہ بھیڑ ملی - تو اسی مین کسی کو خدا کی راہ پر دونگا * اتنا کہتی ہی بھیڑ ملی - تد وہ لنگڑی بھیڑ کا کان پکڑ کسی کو دینی لی چلا * اس مین سونہین سی ایک اور بہرا آیا * اس نی وس سی کہا - کہ یہہ بھیڑ تو لی * وہ بولا - خدا کی قسم ! مین نی اسکی ٹانگ نہین توڑی * غرض یہی کہتی کہتی دونون قاضی کی یہان گئی * قاضی بھی بہرا تھا - اور اپنی گھر مین کسی سی خفا ہو بیٹھا تھا * انہین دور سی آتی دیکھ - اُن نی اپنی جی مین جانا - کہ شاید یی اُسی کا پیغام لئی آتی ہین * یہہ سمجھ اتنا کہہ اپنی گھر بھیتر بھاگ گیا - کہ اُس بدذات کی بات مین کبھی نہ سُنونگا *

۴۳ ایک بادشاہ وزیر کی ساتھ سیر کو گیا تھا * گیہون کی درخت آدمی کی قد سی لنبی دیکھ کی متعجب ہوا اور بولا - کہ ایسی بلند درخت گیہون کی کبھی نہین دیکھی * وزیر نی عرض کیا کہ میری وطن مین ہاتھی کی ڈیل برابر ہوتی ہین * بادشاہ مسکرایا - وزیر نی جانا کہ بادشاہ نی میری قول کو دروغ سمجھا - اُسی سی ہنسا * آخر گھر پہنچتی ہی اُسنی وطن کی لوگون کو لکھا - کہ تھوڑی درخت گیہون کی بھجوا دو * خط پہنچتی تک فصل آخر ہو گئی * ایک سال کی بعد گیہون کی درخت وہان سی آئی * وزیر بادشاہ کی حضور مین لی

حاضِر کرو * حُکْم کي ساتھ هِي لڑکا آ پہُنْچا - اَور بادْشاہ کِي خِدْمت مين آداب بجا لايا * حضْرت ني اپْني دسْتِ مُبارک کِي انگُوٹھِي مُٹھِي مين ليکر فرْمايا - بُوجھو تو ! هماري مُٹھِي مين کيا هَي ؟ لڑکي ني عرْض کِي کِه پِير مُرْشد ! کُچھ گول گول سا هَي - اُس مين سُوراخ اَور پتّھر بھِي نظر آتا هَي * حضْرت ني کہا - اُسْکا نام کيا هَي ؟ لڑکا بولا - چکّي کا پاٹ * تب عالمپناہ مُعلّم کي چِہْري کِي طرف ديکْھني لگي - اُسْني عرْض کِي کِه خُداوند ! عِلْم کا نقْص نہين - يِہہ عقْل کِي کوتاهِي هَي *

۴۱ دو مُسافِر ايک سرائي مين جا اُتْري * صُبْح هوتي هِي چل کھڑي هُوئي * ايک ني دُوسْري سي پُوچھا کِه تُم ني اپْني اُونٹ پر کَون سِي جِنْس لادِي هَي ؟ کہا ايک آکْھي مين گيہُون اَور دُوسْري مين ريت - تاکِه دونون کا بوجْھ برابر رهي * کہا ريت کو ڈال دي - اَور گيہُون کو دونون طرف اڈْھيا لي - شُتُر سُبُک بار هوگا اَور تُم هُشْيار * اُس ني کہا - اَي دوسْت ! تُمْهاري يہان اِتْني دانائِي پر کِتْني دَولت هَي ؟ بولا يِہي فقط ميرِي جان جو ديکْھتي هو - اِس کي سِوا اَور کُچھ اپْني قبْضي مين نہين رکْھتا هُون * کہا تُم آگي جاؤ - مَين پِيچْھي رهُون - نہين تو مَين آگي جاؤن - تُم پِيچْھي آؤ * خُدا نہ کري تُمْهاري اِفْلاس کِي هَوا مُجْھي لگي * مَين باز آيا اَيسِي دانائِي سي - ميرِي نادانِي هِي بِہْتر هَي *

کِیا ـ سب اسْباب جل گیا * وي کَیسي دِینْدار تهي اُنْکي کام سي هم سمجْتي هَین ـ کِه دُنْیا مین ما باپ کِي خِدْمت سي کوئي کام بڑا نہین *

۳۹ ایک واعِظ کِسي گانْو مین کِتْني ایک آدْمیون کو وعْظ کرتا تها * اِس مین کوئي گنْوار بهي وهان آ بَیٹها ـ اَور لگا اُس کا مُنْه دیکهه دیکهه بیقرار هو روني * اِس کو روتا دیکهه ـ سب ني جانا ـ کِه یِهه کوئي بڑا موم دِل هَي جو اِتْنا روتا هَي * ایک ني اِس سي پُوچها کِه بهائي ! سچ کهه تُو جو اِتْنا روتا هَي تیري دِل مین کیا آیا هَي؟ واعِظ کو اُنْگلي سي بتا بولا ـ کِه اِن مِیان کِي ڈاڑهي هِلْتي دیکهه مُجهي اپْنا مُوا هُوا پِیارا بکْرا یاد آیا ـ کِه جب نه تب اُس کِي بهي اِسي طرح ڈاڑهي هِلْتي تهي ـ اِس لِئي مَین روتا هُون * یِهه سُن سب کهِل کهِلا اُٹهي ـ اَور واعِظ شرْمنْده هو دم کها رها *

۴۰ کِسي بادْشاه ني اپْنا فرزْند ایک مُعلِّم کو سَونْپا ـ کِه اِسْکو عِلْمِ نجُوم سِکهاؤ ـ جب اُسْمین لائِقي هو ـ تو اِسي حُضُور مین لاؤ * آخُون بڑي شفقت اَور مِحْنت سي جِتْني مراتِب اُس عِلْم کي تهي ـ خاطِر خواه جتائي * جب دیکها کِه لڑکي کو اُس عِلْم مین خُوب مهارت هوچُکي ـ تب حُضُور مین آکر عرْض کِي ـ کِه جهان پناه ! شهْزاده اب نجُوم مین لائِق و فائِق هُوا ـ جب مرضي مُبارک مین آوي ـ تب اُسْکا اِمْتِحان لِیجِئي * فرْمایا کِه اِسي وقْت

مانگنے لگا * طبیب نے اُسکے ہمراہیوں سے پوچھا - اِسنے آج کیا کھایا ہے؟ کہا جلی روٹی کا ٹکڑا * اُسنے فرمایا جو دوا آنکھ کی بصارت کو زیادہ کرتی ہے سو لاؤ تاکہ اِس بیمار کی آنکھوں میں لگاؤں * وہ چلّایا کہ اَے طبیب! یہہ کون‌سا مقام خوش‌طبعی اور ہزل کا ہے؟ مَیں پیٹ کے درد سے چلّاتا ہوں - اور تو آنکھوں کی دوا بتاتا ہے * آنکھ کی دوا دردِ شکم سے کیا علاقہ رکھتی ہے؟ طبیب نے کہا مَیں چاہتا ہوں کہ تیری آنکھیں روشن ہوں - تاکہ سیاہ اور سفید میں تفاوت کرسکے - پھر کبھی جلی ہوئی روٹی نکھاوے * پس تیری آنکھوں کی دوا پیٹ کے علاج سے واجبتر ہے *

۳۸ ایک مرتبے ایک کے گھر میں بڑی آگ لگی - چاروں طرف لوکا اُڑنے لگے * گھر والے دو بھائی تھے - اور اُنکے ما باپ نہایت ضعیف - کہ ہلنے کی طاقت نہیں رکھتے تھے - اور اُس آگ سے بچ نہیں سکتے - بلکہ خوف سے کانپتے تھے * وے دو بھائی اُس مصیبت میں حیران - ایک نے ارادہ کیا کہ گھر سے اسباب باہر نکالے * تب اُنھوں نے آپسمیں یہہ کہا - کہ کہاں پاوینگے ہم ایسے بیشمار دولت جس سے ہمنے زندگانی پائی؟ آؤ - اسباب چھوڑ کے اُنکو نکال لاویں * یہہ بات کہکے ایک نے باپ کو کاندھے پر چڑھا لیا - اور دوسرے نے ما کو - اور اُس آگ سے بچا کر اُنکو ایک جگہہ میں بیٹھا دیا - اور کسی چیز کا خیال نہ

لنبي تعظيم كي - اپني پاس بٹھايا اور لذيذ كھانا منگوايا * جب دسترخوان پر بيٹھا - دانشمند لقمي اپني كپڑي مين ركھني لگا * تب اُسني پوچھا كه يهه كيا حركت هَي ؟ دانشمند ني جواب ديا كه كل پُراني كپڑي پهني هُوئي آيا تها - ذرّه طعام نهين پايا * آج معلوم هُوا كه يهه نفيس كھانا اِس كپڑي كي سبب سي مِلا هَن * صاحبِ خانه بهت شرمايا *

۳٦ كِسي وقت مين ايك شير بيمار پڑا * سب درندي اُسكي عيادت كو آئي - مگر لومڑي نه آئي * بھيڑئي ني اُسكي چُغلي كي * يهه خبر لومڑي كو پهنچ گئي * شير ني بھيڑئي سي كها كه جب لومڑي آوي تب مُجھي خبر كرنا * جِسوقت كه وُه آئي بھيڑئي ني اِشاره كر ديا * شيرني پوچھا اِتني دِن تك تُو كهان تهي ؟ اُسني كها - دَوا كي تلاش مين * پهر اُسني كها - كيا دَوا لائي ؟ كها بھيڑئي كي ساق كا مُهره آپ كي دَوا هَي * شيرني اُسيوقت چنگل بھيڑئي كو مارا - اَور هڈي اُسكي نكال كر كها گيا * لومڑي رُخصت هُوئي اَور بھيڑيا پيچھي سي لوهو مين تربتر نكلا * لومڑي ني كها جب بادشاهون كي پاس بيٹھئي - تو اُس بات كو كه مُنهه سي كيا نكلتا هَي خيال ركھنا ضرور چاهئي *

۳۷ نقل هَي كه ايك شخص كِسي طبيب پاس آيا * پيٹ كي درد سي بي‌قرار هوكر زمين پر لوٹني اَور بيتابي سي ناله كرتي هُوئي دَوا

لِئي سِياست نہين كرتا هُون * جا آتھ آني فريادِي كو دي - تيري قُصور كِي سزا يِهي هَي * درويش نے ايك رُوپيا جيب سي نِكال كُتوال كي هاتھ مين دِيا - اَور ايك پاپوش كُتوال كي سِر پر ماركر يِهہ كہا - كِہ اگر اَيسا اِنصاف هَي - تو آتھ آتھ آني تُم دونون بانٹ لو *

۳۴ ايك روز كِسي مسخري سي بڑي تقصير هُوئي * بادشاه نے اُس كِي گردن مارنے كا حُكم كِيا - اَور فرمايا - ميري رُوبرو گردن مارو * جلّاد نے تلوار نِكالي - اَور مسخره تلوار كي نِيچي گھبراتا تها - اَور سِر كو اِدھر اُدھر كرتا - اِس واسطے كِہ بادشاه كِي خو پر اِعتماد نہ ركھتا تها - اَور تلوّن مزاجي اُس كِي جانتا تها * مُصاحِبون مين سي ايك نے كہا - اَي نامرد كيا گھبراتا هَي ؟ - مردانہ وار رہ - كِہ آدمي ايك روز جهان مين آتا هَي - اَور دُوسري روز جاتا هَي * يِهہ كيا بي جِگري هَي ؟ مسخره بولا - اگر تُو مرد هَي - اَور تيرا بڑا كليجہ هَي - تو آ - ميري جگهہ بيٹھ - مَين اُٹھُون اَور تيري جَوان مردي ديكھُون * بادشاه بي اِختيار هنسا - اَور اُس كي گُناه سي درگُذرا *

۳۵ ايك دانشمند كِسي شهر مين وارِد هُوا - سُنا كِہ يهان ايك بڑا سخي هَي - سب مُسافِرون كو كهانا كِهلاتا هَي * دانشمند پهٹي پُراني كپڑون سي اُسكي گھر گيا * اُسنے كُچھ اِلتفات نہ كِيا - بلكِہ بات بهي نہ پُوچهي * دانشمند شرمندہ هو كي پهِر آيا * دُوسري دِن پاكيزہ كپڑے كِرائے منگوا پهن كي اُسكي گھر گيا * اُسنے ديكھتے هِي

دیکھني والي بہت خوش ہوئي * ایک دن لوگ دوسري کي گھر گئي - پوچھا کہ تمني کہان تصویر کھینچي ہي ؟ اُسني کہا کہ اِس پردي کي پیچھي * مصوّر ني پردي پر ہاتھ رکھا - سمجھا کہ پردہ نہین - دیوار مین پردي کا نقش کھینچا ہي * تب اِس مصوّر ني کہا - تمھاري کام سي چڑیون ني فریب کھایا - اور میري نقاشي سي تمني *

۳۲ نقل ہي کہ ایک کشتي مین دو شخص سوار ہوئي - ایک اُن مین منطقي تھا - دوسرا پیراک * منطقي ني پیراک سي پوچھا - کہو یار تمني کچھ علم منطق کا بھي سیکھا ہي کہ نہین ؟ وہ بولا کہ مین ني اب تک منطق کا نام بھي نہین سنا - سیکھني کا تو ذکر کیا ہي ؟ سنکر افسوس لگا کرني - کہ تمني اپني آدھي عمر جہالت کي دریا مین ڈبائي * اتني مین طوفان نمودار ہوا * پیراک ني ٹھٹھولي سي منطقي کو کہا - کہو صاحب کچھ پیرنا بھي آپ کو آتا ہي کہ نہین ؟ یہہ بولا سواي منطق کي مین ني کچھ نہ سیکھا ہي * تب اُسني حیف کھاکر کہا کہ تمني اپني ساري عمر بر باد کي *

۳۳ ایک درویش کسي بنئي کي دوکان پر گیا - اور سودي کي لئي شتابي کرني لگا * بقال ني گالي دي * درویش ني ایک جوتي اُسکي سر پر ماري * اُسني کوتوال سي نالش کي * کوتوال ني فقیر سي پوچھا - کہ بنئي کو کسواسطي مارا ؟ فقیر ني کہا - کہ اُسني دشنام دي تھي * کوتوال بولا کہ تجھ سي بڑي تقصیر ہوئي - پر فقیر ہي - اس

جو کُچھ مُجھ سي مانگا سو پایا - کوئي محرُوم نہین گیا * ایک شخص
ني عرض کیا - کہ اَي خُداوند ! مُجھي ایک دِرم درکار هَي عِنایت
کر * سِکندر ني فرمایا پادشاهون سي چھوٹي چیز کي درخواست
کرنا بي‌ادبي هَي * اُسني اِلتماس کیا - کہ جو بادشاہ کو ایک دِرم
کي دیني سي شرم آتي هَي - تو ایک مُلک مُجھي بخشئي * سِکندر
ني کہا تُو ني دو سُوالِ بیجا کئي - پہلا میري مرتبي سي کم - دُوسرا
اپني قدر سي زِیادہ * وُہ لاجواب اَور شرمندہ هُوا *

٣٠ کوئي شخص کہین کو خطّ لکھتا تھا - ایک بیگانہ اُس کي
نزدیک آ بیٹھا - اَور اُس کي خطّ کو دیکھني لگا * تب اُس ني خطّ
مین - لِکھا کہ بہُت سي راز کي باتین لِکھني تھین - سو نہین لِکھي
گئین - اِس واسطي کہ میري نزدیک ایک نِہایت بیوقُوف بیٹھا هَي -
اَرو اِس خطّ کو دیکھتا هَي * وُہ بولا اپني راز کي حقیقت جو لِکھني
هو - سو کِس واسطي نہ لِکھتي ؟ مَین ني تو تُمھاري خطّ کو مُطلق نہ
دیکھا * تب کاتِب ني جَواب دِیا - خَیر اگر تُم ني میرا خطّ نہ دیکھا
- کہو تو کِس طرح معلُوم کیا کہ مَین ني یُون لِکھا هَي ؟ اِس بات سي
وُہ بہُت شرمِندہ هُوا اَور دم کھا رَها *

٣١ دو مُصوّر ني آپس مین کہا کہ هم دونون تصویر کھینچین -
دیکھین کَون اچھي کھینچتا هَي * ایک ني انگُور کي خوشي کي شبیہ
کھینچي - اَور دروازي پر لٹکا دي * چڑیان اُسپر چھونچ مارني لگین *

ڈالي * دُوسري روز قاضي ني سبکي لکڑيان ديکهين - چور کو پهچانا * اُس سي رُوپئي لِئي اَور سزا دِي *

۲۷ دو عَورتين ايک لڑکي کي واسطي آپس مين جهگڑا کرتي تهين - اَور گَواه نهين رکهتين * دونون قاضي کي پاس گئين - اَور اِنصاف چاها * قاضي ني جلّاد کو بُلا کي فرمايا - کِه اِس لڑکي کي دو ٹُکڑي کر ايک ايک دونون کو دي * ايک عَورت يِهه بات سُنتي هِي چُپ رهِي - دُوسري ني فريَاد شُرُوع کِي - کِه خُدا کي واسطي ميري لڑکي کي دو ٹُکڑي مت کر - مَين لڑکا نهين چاهتي هُون * قاضي کو يقين هُوا کِه لڑکي کِي ما يِهي هَي * لڑکا اُسکو سُپُرد کِيا - اَور دُوسري کو کوڑي مار کي نِکال دِيا *

۲۸ ايک شخص هر روز چهه روٹيان خرِيد کرتا تها * ايک دوست ني اُس سي پُوچها کِه چهه روٹي سي کيا کرتا هَي ؟ اُسني کها - ايک رکهتا هُون - ايک ڈال ديتا هُون - دو پهير ديتا هُون - دو قرض ديتا هُون * دوست ني کها مَين يِهه مُعمّا نهين سمجها - صاف کهه * اُسني جَواب دِيا - ايک روٹي جو رکهتا هُون - اُسکا يِهه مطلب کِه مَين کهاتا هُون * ايک روٹي ميري ساس کهاتي هَي - وُه ڈال ديني مين داخِل هَي * دو جو واپس کرتا هُون - اُس سي يِهه مُراد کِه ماباپ کهاتي هَين * دو روٹي جو بيٹي کهاتي هَين - وُه قرض ديتا هُون *

۲۹ ايک دِن سِکندر ني اپني مجلِس مين کها - کِه جِسني

پاس جاکر دَوا لا * اُسني کہا - شاید حکیم جي اِسوقت گھر میں نہووین * کہا - ہونگي - جا * تب اُسني کہا - اگر مُلاقات بھي ہووي لیکن دَوا ندین * تد کہا - رُقعہ ہمارا لیجا - البتہ دینگي * پھر کہا - کہ جو اُنھون ني دَوا بھي دي اگر فائدہ نکري * کہا - اَي کم بخت ! یہیں بیٹھا تمہیدین باندھا کریگا یا جائیگا ؟ کہا - صاحب ! فرض کیا کہ اگر فائدہ بھي کري - تو حاصل کیا ؟ آخر ایکدن مرنا بر حق ہَي - جَیسا اب مري تَیسا تب مري *

٢٥ دو آشنا اپني شہر سي تباہ ہوکر کسي مُلک میں گئي * ایک اُن میں سي پڑھ سکتا تھا - سو لڑکي پڑھاني لگا - اَور دُوسرا جو ہُنر جانتا تھا - سو اپنا پیشہ کرني لگا * اِتفاقًا وي دونون بیمار پڑي * جو پڑھا تھا سو اُس حالت میں پڑھاتا تھا - اَور پَیسي پَیدا کرتا تھا * اَور جو ہُنرمند تھا - سو ماري مُفلِسي کي مرتا تھا * کیونکہ وُہ تو لیٹي لیٹي ہِي پڑھا سکتا تھا - اور اُسکا کام بي ہاتھ پانو کي ہِلائي ہو نسکتا تھا * پس لازم ہَي کہ پڑھنا سیکھئي کہ یہہ سب سي بِہتر ہَي *

٢٦ ایک شخص کي گھر میں رُوپئي کا توڑا گُم ہُوا تھا * اُسني قاضي کو خبر دي * قاضي ني گھر کي سب آدمیون کو طلب کیا - اَور ایک ایک لکڑي طُول میں برابر سب کي حَوالي کي - اَور کہا کہ چور کي لکڑي ایک اُنگل بڑھ جائیگي - تس پیچھي سبکو رُخصت کیا * جِس ني چوري کي تھي - خَوف سي ایک اُنگل لکڑي کاٹ

بُري آدمیون کِي صلاح سي * دُوسري نِي سَوداگري اِختیار کِي - بهلي آدمِي کي کهني سي * ایک فقیر هُوا - دُوسرا دولتمند * پس جو کوئي بهلي آدمِي کِي بات مانیگا اُس کا بهلا هوگا * اَور جو کوئي بُري کِي بات مانیگا اُس کا بُرا هوگا - جَیسا اُن دونون کا هُوا *

۲۲ ایک شخص سِوائي ایک گهوڑي کي اَور کُچهه نهین رکهتا تها * اُسني اُس گهوڑي کو اِصطبل مین باندها - پر اِسطرح کِه اُگاڑي کِي طرف پِچهاڑي کِي * اَور شهر مین منادي دِي - کِه عجب تماشا دیکهو - کِه دُم کِي جگهه گهوڑي کا سِر هَي * شهر کي لوگ جمع هُوئي * وُه شخص کُچهه نقد لیتا - تب آدمیون کو اِصطبل مین جاني دیتا * جو کوئي طَویلي سي پهرتا شرم سي کُچهه نه کهتا * وُه مُفلِس تها - اُس بهاني سي اپنا کام کرلیا *

۲۳ ایک بخیل مسجِد کِي طرف واسطي نماز کي چلا جاتا تها * اثنائي راه مین اُس کو یاد آیا - کِه چِراغ گهر کا بُجهاکر نهین آیا هُون * وَهان سي پهرا - اَور دروازي پر آ لَونڈي سي پُکارکر کها - چِراغ کو گُل کر - اَور دروازه مت کهول - کِه گهسیگا * لَونڈي نِي کها - اَي صاحِب ! اِتني راه جو آئي گئي جُوتا نه گهسا هوگا ؟ بولا اَي عقلمند لَونڈي اندیشه مت کر - کِه مَین ننگي پاؤن آیا هُون - اَور بغل مین جُوتي کو لایا هُون *

۲۴ ایک مُسلمان بِیمار تها * غُلام سي کها - کِه فُلاني حکِیم کي

اُس نے بازی نہ پائی * حریف نے کہا شرط ادا کر * اُس نے نہ مانا * دونون قاضی کی پاس نالشی گئی * قاضی نے مُدّعی سے فرمایا مُعاف کر * اُس نے اِنکار کیا * قاضی نے برہم ہوکے کہا کہ تراش لے - پر جو ایک سیر سے ایک رتی زیادہ کاٹیگا تو سزا پاویگا *

١٩ ایک شخص بادشاہ کی عین قلعے کی نیچے لوٹا گیا * اُسنے بادشاہ کی خدمت مین عرض کی کہ - جہان پناہ! مجھے قصّاقون نے حضور کی قلعے کی دیوار کی نیچے لوٹ لیا * بادشاہ نے فرمایا کہ تو ہشیار کیون نرہا؟ بولا کہ غلام کو معلوم نتھا کہ حضرت کی زیر جھروکھے مسافر لوٹے جاتے ہین * بادشاہ نے کہا کیا تونے یہہ مثل نہین سنی؟ چراغ کی نیچے اندھیرا *

٢٠ کسی کو بادشاہ کی یہان سے بڑا کام ملا * یہہ خوش خبری سن کر اُس کا دوست مُبارک بادی دینے کو ایک دن اُس کی گھر آیا * اُس نے اپنے دوست سے انجان ہوکر پوچھا تم کون ہو؟ اور یہان کیون آئے ہو؟ وہ غریب نہایت خفیف ہوا اور کہنے لگا - کیا مجھے تم نہین پہچانتے ہو؟ مین تمھارا قدیم دوست ہون * سنا تھا کہ اندھے ہوگئے ہو - اِس لئے تمھاری خبر کو آیا ہون *

٢١ ایک بڑا سوداگر تھا - اُس کے دو بیٹے تھے * تھوڑے دنون مین وہ سوداگر مر گیا * تب باپ کی دولت دونون نے بانٹ لی * ایک نے دو تین مہینے مین اپنے سب دولت اُڑا دی -

دُوسْري آدْمِي نے کہا کِہ - سِکھا لڑکون کو وُہ چِیز کِہ جِس کي مُوافِق چلین - اَور جب وے بڑے ہون تب اُس کي مُطابِق کام کرین *

١٦ ایک شخْص کِسي بخِیل سے دوسْتي رکْھتا تھا * ایک دِن اُس سے کہا - مَین سفر کو جاتا ہُون - تُو اپْني انگُوٹْھي مُجْھے دے - تو مَین اپْني پاس رکھُون * جب اُسْکو دیکھُونْگا تُجْھکو یاد کرُونْگا * بخِیل نے جَواب دِیا - جو مُجْھے یاد رکھا چاھْتے ہو - تو اپْني اُنْگلي کو خالي دیکھ کر یاد کرْنا کِہ فُلاني شخْص سے انْگُوٹْھي مانْگي تھي - اُس نے نہ دي *

١٧ ایک کایتھ اَور اُس کا غُلام دونون ایک گھر مین سوتے تھے * لالا نے کہا - رام چیرا! دیکھ تو پانِي برسْتا ہَے یا کھُل گیا ؟ اُس نے کہا - برسْتا ہَے * پُوچھا - تُو کِس طرح جانْتا ہَے - تَین تو پڑا سوتا ہَے * کہا - بِلّي آئي تھي - اُس کو مَین نے ٹٹولا تھا - بھیگي تھي * کہا - چِراغ بُجْھا دے * کہا - مُنْھ ڈھانْپ کے سو رہو - اَنْدھیرا ہو جائیگا * پھِر کہا - دروازہ بنْد کر دے * کہا - بھَیّا جِي! دو کام ہمْني کِئے - ایک کام تُم کرو * غرض اَیسا حُجّتي اَور سُسْت تھا - آخِر نہ اُٹْھا - پڑا پڑا جَواب دیتا رہا *

١٨ ایک نے ایک سے یِہہ شرْط کِي تھي - کِہ اگر مَین بازِي نہ جِیتُون - تو سیر بھر گوشْت میري بدن سے تراش لو * اَیسا ہُوا کِہ

اُوپر چڑھي - چڑھ نه سکا * ایک لومڑي نے دیکھکر کہا - اَي بھائي ! تُو نے بہت بُرا کام کِیا - کیونکہ اُترني سے پہلے چڑھنے کا رستہ دیکھ نہ لیا *

۱۲ ایک شیر اَور ایک مرد نے اپنے تصویر ایک گھر میں دیکھي * مرد نے شیر سے کہا - دیکھتا ہَے اِنسان کي شجاعت کو ؟ کَیسا شیر کو اپنا تابع کِیا ہَے * شیر نے جَواب دِیا کہ مُصَوِّر آدمي تھا - اگر شیر مُصَوِّر ہوتا تو اَیسا نہ ہوتا *

۱۳ ایک درویش نے ایک بخیل سے کُچھ سُوال کِیا * بخیل نے کہا اگر تُو ایک بات میري قبول کرے - تو جو کُچھ کہیگا سو کرونگا * فقیر نے پُوچھا وُہ کیا بات ہَے ؟ اُس نے کہا - مُجھ سے کبھي کُچھ مت مانگ * اُسکے سِوا جو کُچھ تُو کہیگا سو مانُونگا *

۱۴ نقل ہَے کہ ایک حکیم بیمار ہُوا * بہت لوگ اُس کي عیادت کو آئے - اَور دیر تلک بیٹھے رہے * حکیم اُن سے بہت ناخُوش ہُوا * ایک نے اُن میں سے یہہ دریافت کِیا اَور کہا - کہ حکیم صاحب ! کُچھ ہمیں نصیحت کرو * حکیم نے کہا کہ اگر کِسي کي عیادت کو جائیے - تو دیرتک نہ بیٹھئے *

۱۵ ایک آدمي نے ایک حکیم سے پُوچھا کہ کَون عِلم بہتر ہَے پہلے لڑکون کے سِکھلانے کے لِئے؟ اُس نے جَواب دِیا کہ وُہ عِلم ضرور ہَے جِس کي حاجت ہوتي ہَے جَوانے کے وقت میں *

نہین * اَور دُوسْرا اُس مُنْہہ زور خچّر کي برابر هَي - جو لگام نہین مانْتا * غرض ایک لڑْکا جو سچ پُوچھو تو گویا زنْبُور کي شہْد کي پیچھي هَي - اَور اُسْکي نیش کِي طرف نظر نہین کرْتا * اَور دُوسْرا ناچِیز تیتْرِي کي پیچھي دَوڑْتا هَي - اَور یُونْہین اپْني مِحْنت کو صِرْف اُس کي رنْگین پرون پر بر باد دیتا هَي *

۸ ایک کمِیني اَور بھلي آدْمِي سي اِفْلاس مین دوسْتِي هُوئِي * کمِینہ دَولتْمنْد هوتي هِي نجِیب‌زادي سي آنْکھین لگا چُراني * تب وُہ خفا هوکر - بولا - یِہہ سچ هَي کمِیني کِي دوسْتِي جَیسِي بالُو کِي بھِیت *

۹ ایک شخْص نے افْلاطُون سي پُوچھا - کِہ تُم نے بہُت برْسون درْیا کا سفر کِیا * درْیا مین کیا کیا عجائِب دیکھي؟ افْلاطُون نے جَواب دِیا - کِہ یِہي عجُوبہ دیکھا - کِہ مَین درْیا سي کِناري کو سلامت پہُنْچا *

۱۰ اکْبر نے بِیرْبل سي پُوچھا - کِہ لڑاِئي کي وقْت کیا کام آتا هَي؟ بِیرْبل نے عرْض کِیا - کِہ جہان پناہ! اَوسان * بادْشاہ نے کہا - هتْھیار اَور زور کیُون نہین کہْتا؟ بِیرْبل نے کہا - جہان پناہ! اگر اَوسان خطا هوجاوے - تو هتْھیار اَور زورِکس کام آوے؟

۱۱ ایک هِرن پِیاسا هوکر پانِي کي چشْمے پاس آیا - کِہ اُس سے پانِي پِئے * وُہ چشْمہ بڑے غار مین تھا * جب پانِي پِیکر چاھا کِہ

۴ يي كُتّي كِه آپس مين شور كرتي هَين - اَور بهونكتي هَين - كَيسِي تكْليف هَي ؟ مگر وي لوگ جو آپس مين جهگڑا كرتي هَين - اَور گاليان ديتي هَين - اَور قضيه اَور فساد برپا كرتي هَين - كُتّون سي زِياده خراب هَين - كيُونكِه وي لوگ واقِف هَين كِه يِهه گُناه هَي *

۵ هِندُوستان مين ايك بڑا درخت هَي - جِس سي بهُت كام نِكلتي هَين * اُس كي سايي كي نِيچي هر ايك آدمِي آرام پاتا هَي * اَور پتّي بجائي دَوا كي كام آتي هَين * اَور اُس كِي لاٹ سي ناوين بنتِي هَين - اَور شاخون سي مستُول * اُس كي پتّي بهُت بڑي هَين - جِس وقت اِكٹهي هو جاتي هَين - تو پال بنايا جاتا هَي *

۶ ايك اُونٹ اَور گدهي سي نِهايت دوستِي تهِي * اِتّفاقًا دونون كو سفر درپيش هُؤا * درمِيان راه كي ايك ندِي مِلي * پهلي اُونٹ پانِي مين پَيٹهَا - اُس كي پيٹ تك پانِي هُؤا * كهني لگا - اَي يار! اِدهر آؤ - پانِي تهوڑا هَي * گدها بولا - سچ هَي - تيري شِكم تك هَي - مُجهي تهوڑا معلُوم هوتا هَي - ليكِن ميرِي پِيٹهه تك هوگا - مَين ڈُوب جاؤنگا *

۷ جو دانا لڑكا هَي - وُه اپنِي كِتاب اپني گهر مين بي كهي پڑهتا هَي * اَور نادان لڑكا اپنِي كِتاب كو كهيل كي واسطي طاق پر ڈال ركهتا هَي - اگرچِه اُس كي ما باپ اُس بد چال سي هزار منع كرين * پهلا لڑكا اُس اصِيل گهوڑي كِي طرح هَي - كه جِس كي واسطي كوڑا ضرور

مُنتخباتِ مُختلِف

زبانِ ریختہ مین

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۱ سُستي سي زِيان هَي * جلدي كا پهل ندامت هَي * قِناعت آرام كِي كُنجِي هَي * مِحنت سي بڑائي هَي * پرهيز اچهي دَوا هَي * عاقِل كو اِشارہ بس هَي * خُدا كا خَوف دانِش كِي اصل هَي * گُونگِي زبان بِهتر هَي جهوٹهِي زبان سي * عِلم كِي آفت بهول هَي * اِنصاف سي خلق كو آرام هوتا هَي *

۲ تهوڑا كهانا بهُت بِيماري سي بچاتا هَي * طلب كر عِلم كو طِفلي سي جَواني تك * بِيماري قَيد بدن كِي هَي - اور غم قَيد رُوح كِي * دانِشمند بي سبب كام نهين كرتا هَي * جاهِل طلب كرتا هَي مال كو - اَور عاقِل كمال كو * عِلم كي چرچي سي عقل صاف هوتي هَي * جب دو بلا مين پڑو - تو آسان كو اِختيار كرو * دُنيا كِي خُوشي مين غم مِلا هَي - اور اُس كِي شِيرِيني سي سم *

۳ كِسي موچي كا گهر جاڑي كي مَوسم مين جلني لگا * ايك غريب پڑوسي وهان آكر سينكني لگا * يِهہ حالت ديكهہ كي ايك ٹهٹهول ني كها - كيا جُوب ! كِسي كا گهر جلي - كوئي تاپي *

VOCABULARY.

N.B.—The letter m. signifies masculine, f. feminine, a. active, n. neuter. It has not been deemed necessary to give the names of the different parts of speech, except when a word belongs to more than one division. In the Hindustani words and phrases, *k* stands for *karnā*, *h* for *honā*, *d* for *denā*, *j* for *jānā*, and *l* for *lenā*. The letters *a*, *p*, *s*, and *h*, at the end of each definition, denote respectively the Arabic, Persian, Sanskrit, or Indian origin of the word explained.

ا

اب *ab*, now, presently; *ab tak*, till now; *ab-kā*, of now, of the present time. *s*

آب *āb*, m. water, lustre. *p*

ابتدا *ibtidā*, f. beginning. *a*

ابهاگي *abhāgī*, ill-starred, wicked. *s*

ابهي *abhī*, just now, immediately. *s*

ابير *aber*, m. time, delay. *h*

آپ *āp*, self, selves; your honour. *s*

اپترک *aputrak*, childless. *s*

اپرادهه *aparādh*, m. fault, transgression. *s*

اپس *āpas*, our, your, themselves, one another; *āpas-meṅ*, among themselves, &c. *s*

اپستهت *upasthit*, arrived, present. *s*

اپنا *apnā*, belonging to self, own. *s*

آپهنچنا *ā pahunchnā*, n. to arrive at. *h*

اتارنا *utārnā*, a. to cause to descend, strip off. *s*

اتر *uttar*, m. an answer; the north. *s*

اترنا *utarna*, n. to descend, to alight. *s*

اتفاقاً *ittifāḳan*, accidentally. *a*

اتنا *itnā*, so much, so many. *s*

آٹهه *āṭh*, eight. *s*

اٹهانا *uṭhānā*, n. to lift or raise up, to take away. *s*

اٹهنا *uṭhnā*, n. to rise up, to be abolished, to go away; *uṭh-jānā*, n. to depart. *s*

اثناي *aṣnae*, in the midst, in the course of. *a*

اثر *aṣar*, m. impression, effect. *a*

آج *āj*, to-day. *s*

اجازت *ijāzat*, f. permission, orders. *a*

اجي *ajī*, an interjection, to call or bespeak attention, as, Sir, hark you! *h*

اچها *achchhā*, good, excellent, well. *s*

احمد آباد *Aḥmad-ābād*, the capital of Gujerat. *p*

احمق *aḥmaḳ*, very foolish, a fool. *a*

احوال *aḥwāl*, m. condition, circumstances, events. *a*

اختراع *iḳhtirā'*, m. contrivance, invention. *a*

اختيار *ikhtiyār*, m. choice, power. *a*
آخر *ākhir*, last, at last, the end. *a*
آخرت *ākhirat*, f. futurity, a future state. *a*
آخون *ākhūn*, m. teacher, preceptor. *p*
ادا *adā*, f. performance, payment, blandishment. *a*
اداس *udās*, grieved, dejected. *s*
ادب *adab*, m. institute, politeness, manners; plur. *ādāb*, ceremonies, &c. *a*
آدمي *ādmī*, m. f. a descendant of Adam, a human being (man or woman), people. *a*
آدها *ādhā*, half. *s*
ادهر *udhar*, thither. *h*
ادهر *idhar*, hither. *h*
ادهک *adhik*, more, exceeding. *s*
ادهيانا *adhyānā* or *adhyā-lenā*, a. to halve. *h*
ارادہ *irāda*, m. desire, purpose. *a*
آرام *ārām*, m. comfort, health, repose. *p*
ارتھ *arth*, m. substance, purport. *s*
آرزو *ārzū*, f. wish, desire, want. *p*
آروڑہ *ārūṛh*, mounted, riding. *s*
اڑانا *uṛānā*, a. to dissipate, squander; to cause to fly, *s*
اڑنا *uṛnā*, n. to fly, to soar up. *s*
آزاد *āzād*, free, solitary, a hermit. *p*
آزردگي *āzurdagī*, f. affliction, displeasure, vexation. *p*
آزمايش s. f. *azmāish*, trial. *p*
اس *us*, that; *is*, this; inflections of the pronouns *wuh* and *yih*; *is-men*, during this, in the mean time. *h*

آس *ās*, f. hope, desire, reliance. *s*
آسان *āsān*, easy; *āsānī*, facility. *p*
اسباب *asbāb*, m. causes, goods and chattels. *a*
استاد *ustād*, m. a teacher, master. *p*
استفسار *istifsār*, m. searching for information, inquiry. *a*
اسراف *isrāf*, m. prodigality, ruin. *a*
اسطرح *is-ṭaraḥ*, in this manner; *us-ṭaraḥ*, in that manner. *h a*
اسليي *is-liye*, on this account. *h*
آسمان *āsmān*, m. the sky, the firmament, heaven. *p*
اسوار *aswār*, riding, mounted; *aswārī*, act of riding. *s*
اسواسطي *iswāsṭe*, for this reason; *uswāsṭe*, for that reason.
اسيس *asīs* (or *āsīs*) f. a benediction. *s*
اشارہ *ishāra*, m. a hint, a signal. *a*
اشرار *ashrār*, miscreants, scoundrels. *a*
اشراف *ashrāf*, nobles, grandees; *ashrāf-zādī*, daughter of a grandee. *a*
اشرفي *ashrafī*, f. a gold coin so called. The Calcutta ashrafī is worth a guinea and a half. *p*
آشنا *āshnā*, an acquaintance, lover, friend. *p*
اصطبل *iṣṭabal*, m. a stable. *a*
اصل *aṣl*, f. root, origin, foundation, capital. *a*
اصيل *aṣīl*, noble (as to blood or origin). *a*
اطلاع *iṭṭilā'*, f. manifesting, declaring; investigation, knowledge. *a*

اعتبار *i'tibār*, m. confidence, credit, respect; *i'tibār-k*, to believe or confide in. *a*

اعتماد *i'timād*, m. reliance, trust. *a*

اعلیٰ *a'lā*, higher, highest. *a*

اعمال *a'māl* (plur. of *'amal*) actions, conduct. *a*

آفات *āfāt*, f. calamities, misfortunes, evils. *a*

آفت *āfat*, f. calamity. *a*

آفتاب *āftāb*, m. the sun, sunshine. *p*

افسوس *afsos*, m. sorrow, regret, vexation, interj. ah! alas! *afsos-k* or *afsos-khānā*, to lament. *p*

افلاس *iflās*, m. poverty, destitution. *a*

افلاطون *Aflaṭūn*, m. Plato. *a*

اکبر *Akbar*, name of the best and greatest of the Mogul emperors. *a*

اکٹھا *ikaṭṭhā*, united, together. *h*

اکثر *akṣar*, most, many, much; for the most part. *a*

آکھا *ākhā*, m. a bag, sack. *h*

اکیلا *akelā*, a. alone. *s*

آگ *āg*, f. fire; *āg-d* or *-lagānā*, to set on fire; *āg-lagnā*, to take fire. *s*

اگاڑی *agāṛī*, f. the fore part. *s*

اگر *agar*, if, when. *p*.

اگرچہ *agarchī*, although. *p*

اگلا *aglā*, prior, past, ancient. *s*

آگے *āge*, before, in front, formerly, forwards; in future. *s*

آگیا *āgyā*, f. an order, command. *s*

البتہ *albatta*, certainly, indeed. *a*

الپ *alp*, small, few; *alp-bayask*, of a tender age. *s*

التفات *īltifāt*, f. courtesy, respect, notice. *a*

التماس *iltimās*, m. f. beseeching, petitioning. *a*

الجھنا *ulajhnā*, to be entangled, to quarrel. *h*

الجھانا *uljhānā*, a. to entangle. *h*

الگ *alag*, separate, apart. *s*

امام *imām*, m. a leader in religion, a prelate, priest. *a*

امتحان *imtiḥān*, m. proof, trial, examination. *a*

آمد *āmad*, f. arrival, coming. *p*

امرا *umarā*, (pl.) nobles, grandees. *a*

امید *umed* or *ummed*, f. hope. *p*

امیر *amīr*, m. a commander, a nobleman, a grandee, a lord; *amīr-zāda*, son of a grandee; *amīr-zādī*, daughter of a grandee. *a p*

ان *in*, inflection, plur. of *yih*, this; *un*, plur. of *wuh*, that; vide Gram. *h*

آنا *ānā*, n. to come; s. m. the sixteenth part of a rupee. *s*

انبوہ *amboh*, m. a crowd, multitude, mob, concourse. *p*

انبھو *anubhav*, m. imagination, idea. *s*

انجان *ānjān*, strange, unknown; *anjān-h*, to act the stranger. *s*

اندر *andar*, within, inside; *Indar*, the god of *Swarga* or the higher regions. *p*

اندھا *andhā*, blind, dark. *s*

اندھیرا *andherā*, dark. *s*

اندهيري *andherī*, f. darkness. *s*
اندیشه *andesha*, m. thought, suspicion, anxiety. *p*
انسان *insān*, m. man, a human being, mankind. *a*
آنسو *āṅsū*, m. a tear. *s*
انصاف *inṣāf*, m. equity, justice. *a*
انعام *in'ām*, m. a present, a gift. *a*
انکار *inkār*, m. refusal, denial. *a*
آنکھ *āṅkh*, f. the eye. *s*
انگل *uṅgal*, m. a finger's breadth. *s*
انگلي *uṅglī*, f. a finger. *s*
انگوٹھي *aṅgūṭhī*, f. a ring worn on the finger. *s*.
انگور *angūr*, m. a grape. *p*
آنند *ānand*, m. joy, happiness. *s*
انھ and انھون *inh* and *inhoṅ*, same as ان *in*; *unh*, and *unhoṅ*, same as *un*, q. v. *h*
آواز *āwāz*, f. noise, sound, voice. *p*
اوباش *aubāsh*, dissolute, depraved. *p*
اوپر *ūpar*, up, upwards, upon. *s*
اور *or*, f. direction, side. *h*
اور *aur*, conj. and, but; adj. more, other; *aur kuchh*, any thing else. *h*
اوسان *ausān*, m. courage, presence [of mind. *h*
اونٹ *ūṅṭ*, m. a camel. *h*
اونچا *ūnchā*, high, height. *h*
آهار *āhār*, m. food, subsistence. *s*
اهل *ahl*, m. people. *a*
اي *ai*, O, Oh. *p h*
اياز *Ayyāz*, a man's name. *a*
ايسا *aisā*, such as this, so. *h*
ايک *ek*, one; art. *a* or *an*, frequently joined to its substantive, as ايکدن *ek-din*, one day. *s*

ايمان *īmān*, m. faith, belief, religion, conscience. *a*
ايماندار *īmān-dār*, faithful, honest; *īmān lānā*, to believe. *p*

ب

بابا *bābā*, father, son, sir. *a*
باپ *bāp*, m. father. *a*
بات *bāt*, f. a word, affair; *bāt kahte hī*, on the speaking of a word, immediately; *bāt-chīt*, f. conversation, chit-chat. *h*
باد *bād*, f. wind. *p*
بادشاه *bādshāh*, m. a king; *bādshāhī*, royal. *p*
بادي *bādī*, m. a complainant, speaker. *s*
باجنا *bājnā*, n. to sound, to ring. *s*
بار *bār*, m. load, fruit; time, door, water. *p*
بارہ *bārah*, twelve. *h*
باز *bāz*, back; *bāz-ānā*, to decline, reject; s. m. a hawk. *p*
بازار *bāzār*, m. a market; *bāzārī*, one who attends a market. *p*
بازي *bāzī*, f. play, sport, a game. *p*
باسن *bāsan*, m. a basin, plate, dish, goblet, pot, &c. *h*
بال *bāl*, m. hair. *s*, ear of corn, *h*. wing. *p*
بالا *bālā*, above, up, high. *p*
بالک *bālak*, m. a boy. *s*
بالو *bālū*, f. sand. *s*
باناتي *bānātī*, made of broad cloth, woollen, *h*

بانٹنا *bāṅṭnā*, a. to share, to distribute, to divide; *bāṅṭ-l* to divide and take. *s*

باندھنا *bāndhnā*, a. to bind, to shut up; to frame. *s*

بانکا *bānkā*, foppish, impudent. *s*

باوجود *bā-wujūd*, notwithstanding. *p*

باور *bāwar*, m. credit, faith; *bāwar-k*, to believe. *p*

باهر *bāhir* or *bāhar*, without, outside. *s*

باهم *bāham*, together. *p*

بباد *bibād*, m. quarrel, fight. *s*

بپت *bipat*, f. misfortune, calamity. *s*

بتانا *batānā*, a. to point out, to teach. *h*

بتي *battī*, f. a candle, lamp. *s*

بٹھانا *biṭhānā*, a. to cause to sit, to seat. *h*

بجالانا *ba-jā-lānā*, a. to perform, carry into effect. *h*

بجانا *bajānā*, a. to sound, to play on a musical instrument. *s*

بجاي *ba-jāe* or *ba-jā*, in place, instead of. *p*

بجلي *bijlī*, f. lightning. *h*

بجنا *bajnā*, n. to be sounded, to sound. *s*

بجھانا *bujhānā*, a. to explain, extinguish (a candle). *h*

بچارا *bichārā*, helpless, wretched. *p*

بچانا *bachānā*, a. to save, protect. *h*

بچنا *bachnā*, n. to be saved, to escape. *h*

بچه *bachcha*, m. an infant, a child, the young of any creature. *p*

بچھانا *bichhānā*, a. to spread. *s*

بخشش *bakhshish*, f. gift, grant, forgiveness. *p*

بخشنا *bakhashnā*, or *bakhsh-d*, or *bakhshish-k*, a. to give, to bestow. *p*

بخشي *bakhshī*, m. a general, a commander in chief. *p*

بخل *bukhl*, m. avarice, stinginess, parsimony. *a*

بخيل *bakhīl*, a. a miser, niggard. *a*

بد *bad*, evil, bad; used in compounds, as *bad-ṡāt*, a rascal; *bad kho*, ill-disposed; *bād-surat*, ugly, ill-favoured. *p*

بدبخت *bad-bakht*, unfortunate, wicked. *p*

بدن *badan*, m. the body. *p*

بدهوان *buddhiwān*, wise, intelligent. *s*

بدي *badī*, f. badness, evil. *p*

بديا *bidyā*, f. science, knowledge. *s*

بر *bar*, f. bosom, produce; prep. upon. *p*

برا *burā*, bad, wicked. *h*

برابر *barābar*, equal, like, level. *p*

برابري *barābarī*, f. equality; competition. *p*

برباد کرنا *bar-bād-k* or *bar-bād-d*, a. to cast upon the wind; to destroy or waste. *p s*

برپا کرنا *bar-pā-k*, to excite. *p*

برتانت *britānt*, m. affair, circumstance. *s*

برتن *bartan*, m. a dish, plate, vessel, utensil. *h*

برج *Braj*, name of a district. *h*

برخوردار *bar-khurdār*, happy; a term applied to a son (p. 22). *p*
برس *baras*, m. a year. *s*
برسات *barsat*, rain, the rainy season. *s*
برسنا *barasnā*, n. to fall (as rain), to shower. *s*
برن *baran*, m. colour, complexion. *s*
برهم *barham*, offended, confused, angry. *p*
بريان *biriyāṅ*, f. time. *h*
بڑا *baṛā*, large, great; adv. very. *s*
بڑاي *baṛā,ī*, greatness. *s*
بڑهانا *baṛhānā*, a. to increase, to promote. *s*
بڑهنا *baṛhnā*, n. to increase. *s*
بس *bas*, enough, abundantly. *p*
بستار *bistār*, m. extent, latitude. *s*
بستي *bastī*, f. an abode, a village. *s*
بسن پد *bisan-pad*, a song in praise of Vishnu. *s*
بسورنا *bisurnā*, n. to weep, to sob. *h*
بصارت *baṣārat*, f. sight, vision, *a*
بعد *ba'd*, after, afterwards, at the end. *a*
بعض *ba'ẓ*, some, certain ones. *a*
بعضي *ba'ẓe* or *ba'zī*, some, certain. *a*
بعيد *ba'īd*, remote, far off. *a*
بغل *baghal*, s. f. the armpit. *p*
بغير *baghair*, ad. without, besides, except. *a*
بقال *baḳḳāl*, m. a grain-merchant, a shopkeeper. *a*
بكرا *bakrā*, a he-goat. [goat. *s*
بكري *bakrī*, f. a goat, a female
بكهان *bakhān*, m. explanation. *s*
بلا *balā*, f. calamity. *a*
بلانا *bulānā*, a. to call for, to summon. *h*; *billānā*, to cry.
بلكه *balki*, yea, on the contrary. *p*
بلند *buland*, high, lofty. *p*
بلي *billī*, f. a cat. *s*
بمرتبه *ba-martaba*, in a degree, considerably. *p*
بموجب *bumūjib*, by reason, on account. *a*
بن *bin*, without. *s*
بنانا *banānā*, a. to make. *p*
بنج *banaj*, m. trade, traffic. *s*
بند *band-k*, to shut up, to make fast. *p*
بندگي *bandagī*, f. slavery, service, devotion. *p*
بندهوانا *bandhwānā*, a. to cause to be fastened. *h*
بننا *bannā*, n. to be made. *h*
بنوانا *banwānā*, a. to cause to be made. *h*
بني *banī*, pl. sons, children; *banī Isrā,īl*, the Israelites. *a*
بنيا *banyā*, m. a shopkeeper, merchant. *s*
بوجهه *bojh*, m. a load, weight. *h*
بوجهه *būjh*, understanding, idea. *s*
بوجهنا *būjhnā*, a. to understand, comprehend. *s*
بولنا *bolnā*, to speak, say. *h*
بونا *bonā*, a. to sow, plant. *s*
به *ba*, by, with, in; *ba-nisbat*, with regard to. *p*
بها *bahā*, m. price, value. *p*
بهاشا *bhāshā*, see *bhākhā*. *s*
بهاكها *bhākhā*, f. language, dialect. *h*
بهاشنا *bhāshnā*, to speak, say. *s*

بهاگ *bhāg*, m. good luck, destiny. *s*
بهاگنا *bhāgnā*, n. to flee, to run away; *bhāg-j*, to run off. *h*
بهانه *bahāna*, m. pretence, evasion, contrivance. *p*
بهائي *bhā,ī*, m. brother, friend. *s*
بهت *bahut*, much, many, very. *s*
بهتر *bihtar*, good, well, better. *p*
بهتيرا *bahuterā*, much. *s*
بهجوانا *bhijwānā*, a. to cause to be sent. *h*
بهر *bhar*, full; *'umr-bhar*, during life; *din-bhar*, all day; *bhar-d*, a. to pay, to fill; *bhar-pānā*, to be satisfied. *s*
بهرا *bahrā*, deaf. *h*; *bharā*, full.
بهرمن *bhraman*, a walk. *s*
بهروسا *bharosā*, m. hope, faith. *s*
بهستي *bhistī* or *bhishtī*, m. a water-carrier. *p*
بهکانا *bahkānā*, a. to delude, to mislead. *h*
بهلا *bhalā*, good, worthy; *bhalā ādmī*, a gentleman. *s*
بهم *baham*, together, one with another, one against another. *p*
بهول *bhūl*, f. forgetfulness. *s*
بهولنا *bhūlnā*, n. to forget, to mistake. *s*
بهونکنا *bhauṅknā*, n. to bark. *s*
بهي *bhī*, even, also. *h*
بهيا *bhaiyā*, m. friend, brother. *s*
بهيت *bhīt*, f. a wall. *s*
بهيتر *bhītar*, within, inside. *h*
بهيجنا *bhejnā*, a. to send, convey. *h*
بهيد *bhed*, m. separation, secrecy. *s*
بهيڑ *bheṛ*, f. a sheep, an ewe. *s*
بهيڑي *bheṛī*, f. an ewe. *s*
بهيڑيا *bheṛiyā*, m. a wolf. *s*
بهيش *bhesh* or *bhes*, m. garb, habit. *s*
بهيگا *bhīgā*, wet, moist (past part. of بهيگنا to be wet).
بي *be* (also *abe*), an interjection of reproach, as sirrah! you rascal. *h*
بي *be*, prep. without; much used in forming negative adjectives, as *be-adab*, unmannerly, and these again become substantives by adding ī, as *be-adab-ī*, rudeness. *p*
بيان *bayān*, m. explanation, relation. *a*
بي بي *bībī*, f. a lady; (vulgarly) a wife. *h*
بيت *bait*, f. a couplet, poetry. *a*
بيتاب *be-tāb*, powerless, without endurance; *be-tābī*, helplessness. *p*
بيٹا *beṭā*, m. a son, a child. *h*
بيٹهانا *baiṭhānā*, a. to set down, to place. *h*
بيٹهنا *baiṭhnā*, n. to sit, to be placed. *h*
بيج *bīj*, m. seed. *s*
بيجا *bejā*, ill-timed, ill-placed, improper. *p*
بيجگر *be-jigar*, cowardly; *be-jigar-ī*, cowardliness, want of pluck. *p*
بيچ *bīch*, prep. among, between, during. *h*; the middle. *s*; *bīch-bichāw*, mediation, intermediate means. *h*
بيشتر *beshtar*, generally, for the most part. *p*
بيچاره *bechāra*, helpless. *p*

بیربل *Bīrbal*, name of one of Akbar's ministers. *h*
بیس *bīs*, twenty. *h*
بیشمار *be-shumār*, incalculable. *p*
بی قرار *be-ḳarār*, uneasy, restless. *a p*
بیگانه *begāna*, strange, undomestic, foreign. *p*
بیگم *begam* (fem. of *beg*) a lady. *p*
بیل *bail*, m. a bullock. *h*
بیمار *bīmār*, sick, a patient. *p*
بیماري *bīmārī*, f. sickness. *p*
بینڈا *benḍā*, crooked, absurd. *h*
بیورا *byaurā*, m. account, history. *s*

پ

پاپوش *pāposh*, f. a slipper. *p*
پاٹ *pāṭ*, m. a millstone. *h*
پادشاه *pādshāh*, m. a king (same as *bādshāh*). *p*
پار *pār*, m. the opposite bank; adv. over, beyond; *pār sāl*, last year. *s*
پاس *pās*, near, before. *h*
پاکیزه *pākīza*, clean, fine, elegant. *p*
پال *pāl*, m. a shade, shelter. *h*
پالکي *pālkī*, f. a sedan chair, common in India. *h* [accept. *s*
پانا *pānā*, a. to get, find, reach,
پانچ *pānch*, five. *s*
پانڈا *pānḍā*, a master, a priest. *s*
پانو *pāṅw*, m. leg, foot. *s*
پاني *pānī*, m. water; lustre. *s*
پتا *pattā*, m. a leaf. *s*
پتهر *patthar*, m. a stone. *s*
پتي *pattī*, f. a leaf; hemp. *s*
پچاس *pachās*, fifty. *h*
پچهاڑي *pichhaṛī*, f. the rear; the hind quarter of an animal. *s*
پچهلا *pichhlā*, latter, last, modern. *s*
پچیس *pachīs*, twenty-five. *s*
پدر *padar*, m. (*pidar*, *h*), a father. *p*
پر *par*, conj. but; postp. on *or* upon, at. *h*
پر *par*, m. a wing. *p*
پرانا *purānā*, old, ancient. *s*
پرتهویناتهه *prithwī-nāth*, Lord of earth, your majesty. *s*
پرتیت *pratīt*, f. trust, confidence. *s*
پرده *parda*, m. a curtain, a screen. *p*
پردیشي *pardeshī* (or *pardesī*), a stranger. *s*
پرسرم *parisram*, m. care, labour. *s*
پرسن *prasanna*, pleased, content. *s*
پرسنسا *prasansā*, f. praise. *s*
پرش *purush*, man, a person. *s*
پرکار *prakār*, m. mode, manner. *s*
پرگٹ *pragaṭ*, current, well known. *s*
پرنده *paranda*, m. a bird. *p*
پرورش *parwarish*, f. breeding, nourishment. *p*
پرهیز *parhez*, m. temperance, continence, control of the passions. *p*
پري *parī*, f. a fairy. *p*
پریت *prīt*, f. love, friendship. *s*
پڑنا *paṛnā*, n. to fall, to happen. *h*
پڑوسي *paṛosī*, m. a neighbour. *s*
پڑهانا *paṛhānā*, a. to teach to read, to instruct. *s*
پڑهنا *paṛhnā*, a. to read, to repeat, to say, to speak. *s*
پس *pas*, hence, therefore. *p*
پسند *pasand*, f. choice, approbation. *p*

پشو *pashu* (or *pasu*), m. an animal, beast. *s*

پکارنا *pukārnā*, a. to call aloud, to bawl, to cry out. *h*

پکڑنا *pakaṛnā*, a. to catch or seize. *h*

پکھال *pakhāl*, f. a leathern bag for carrying water. *s*

پنجرا *pinjrā*, m. a cage. *s*

پنڈت *panḍit*, a learned brahman. *s*

پوچھنا *pūchhnā*, a. to ask. *s*

پور *paur*, f. a door, gate. *s*

پورا *pūrā*, full, accomplished. *s*

پوري *purī*, f. a kind of cake. *s*

پوست *post*, m. poppy; *postī*, one who intoxicates himself with infusion of poppy. *p*

پوشاک *poshāk*, f. vestments, dress, habits, garments. *p*

پہاڑ *pahāṛ*, m. a mountain. *h*

پھٹا *phaṭā*, rent, torn (from *phaṭnā*, n. to be rent). *s*

پہچاننا *pahchānnā*, a. to know, to recognize. *s*

پہر *pahar*, m. a space of about three hours, a watch (of the day or night). *p*

پھر *phir*, again, back. *h*

پھرنا *phirnā*, n. to turn back, return. *h*

پھل *phal*, m. fruit, effect, advantage, progeny. *s*

پہلا *pahlā* or *pahilā*, first, before, rather; *pahle*, at first, previous to. *h*

پھلنا *phalnā*, n. to bear fruit, to be produced. *s*

پہنچنا *pahuṅchnā*, n. to arrive. *h*

پہننا *pahannā*, a. to put on, to wear. *h*

پہیا *pahiyā*, m. a wheel (of a chariot, &c.). *h*

پھیر *pher*, back, again. *h*

پھیرنا *phernā* or *pher-denā*, a. to circulate, to give back. *h*

پیادہ پا *piyāda-pā*, on foot, as a pedestrian. *p*

پیار *pyār*, m. affection. *s*

پیارا *piyārā*, dear, beloved. *s*

پیاسا *piyāsā*, thirsty. *s*

پیٹ *peṭ*, m. the belly, stomach, womb. *s*

پیٹھ *pīṭh*, f. the back. *s*

پیٹھنا *paiṭhnā*, n. to rush in, to enter. *s*

پیچھا *pīchhā*, m. pursuit, following. *h*

پیچھاڑي *pīchhāṛī*, f. the hinder part. *h*

پیچھے *pīchhe*, after, in the rear, in pursuit of. *h*

پیدا کرنا *paidā-k*, a. to produce, to procure; *paidā-h*, to be born, to be found. *h p*

پیر مرشد *pīr murshid*, your majesty, sire. *p*

پیراک *pairāk*, m. a swimmer. *h*

پیرنا *pairnā*, n. to swim. *h*

پیسا *paisā*, m. a copper coin, money, cash. *h*

پیسنا *pīsnā*, a. to grind, triturate. *s*

پیشہ *pesha*, m. trade, profession. *p*

پیغام *paighām*, m. a message. *p*

پیمان *paimān*, m. a promise, an oath, a compact. *p*

ت

تاب *tāb*, power, endurance. *p*

تابع *tābi'*, m. subject. *a*

تاپنا *tāpnā*, a. to warm one's self before a fire. *s*

تازه *tāza*, fresh, new, fat, green, young, happy. *p*

تازي *tāzī*, Arab, Arabian. *a*

تاکنا *tāknā*, a. to look, stare at. *s*

تا که *tā-ki*, so that, to the end that. *p*

تامل *tā,ammul*, m. meditation, reflection, purpose. *a*

تانسين *Tān-sen*, name of a musician. *s*

تب *tab*, then, at that time, afterwards; *tabhī se*, from that very time. *s*

تباه *tabāh*, ruined, lost; *tabāh-h*, to be in misery. *p*

تجھ *tujh*, inflection of *tū*, thou. *h*

تحصيل *taḥṣīl*, f. acquisition. *a*

تخت *takht*, m. a throne. *p*

تد *tad*, conj. or adv. then. *h*

تدبير *tadbīr*, f. deliberation, counsel, management. *a*

تر *tar*, moist; تربتر *tar ba tar*, all wet or weltering. *p*

تراشنا *tarāshnā*, a. to cut or clip, to shave, to shape out. *p h*

تركي *Turkī*, of or belonging to Turkomania. *p*

تڑپھنا *taṛaphnā*, n. to tremble, quiver. *h*

تس *tis* (inflect. of *so*), which; *tispar*, whereupon. *h*

تسلي *tasallī*, f. consolation, soothing. *a*

تصديع *taṣdī'*, f. trouble, privation. *a*

تصديق *taṣdīḳ*, f. verifying, attesting. *a*

تصوير *taṣwīr*, f. a picture, an image. *a*

تصحيق *taṣḥīḳ*, f. ridicule, sport. *a*

تعريف *ta'rīf*, f. praise, description. *a*

تعظيم *ta'ẓīm*, f. reverence, honouring. *a*

تفاوت *tafāwut*, m. distance, distinction, difference. *a*

تفنن *tafannun*, m. recreating, refreshing. *a*

تقاضا *taḳāẓā*, m. demanding, exacting, urgency. *a*

تقصير *taḳṣīr*, f. fault, crime, blame. *a*

تک *tak*, postp. up to, as far as. *h*

تکلف *takalluf*, m. ceremony, pomp. *a*

تکليف *taklīf*, f. trouble, annoyance. *a*

تلاش *talāsh*, f. search, seeking. *a*

تلک *talak*, up to (same as *tak*). *h*

تلوار *talwār*, f. a sword. *s*

تلونمزاجي *talawwun-mizājī*, f. fickleness of disposition. *a*

تم *tum*, you (*tumh* and *tumhon* in the inflection). *h*

تماشا *tamāshā*, m. an entertainment, show, spectacle, sight; *tamāshā,ī*, a spectator. *a*

تماش بين *tamāsh-bīn*, a spectator. *p*

تمام *tamām*, entire, perfect, complete. *a*

تمبورا *tambūrā*, m. a kind of drum. *a*

تمهيد *tamhīd*, f. subterfuge, shift. *a*

تنخواه *tan-kh,āh*, f. wages, salary. *p*

تو *to* or *tau*, adv. then; *tū*, pron. thou. *h*

توڑا *toṛā*, m. a purse containing 1000 rupees. *h*

توڑنا *toṛnā*, a. to break, to change, (as coin). *s*

تولنا *tolnā*, a. to weigh. *s*

تون *ton* or *taun*, then, in that manner. *h*

تها *thā*, was (verb auxil.). *h*

تهوڑا *thoṛā*, little, scarce, seldom, less, few. *h*

تهيلي *thailī*, f. a purse tied round the waist, a bag. *h*

تيار *taiyār*, ready, prepared, finished, complete. *a*

تيتري *tītrī*, f. a butterfly. *h*

تير *tīr*, m. the bank of a river. *s*

تير *tīr*, m. an arrow. *p*

تيس *tīs*, thirty. *s*

تيرا *tīsrā*, f. *tīsrī*, the third. *s*

تين *tīn*, three; *tain*, thou; *ten*, from.

ٹ

ٹالي *ṭālī*, f. a sort of musical instrument. *h*

ٹانگ *ṭāng*, f. the leg, foot. *h*

ٹٹولنا *ṭaṭolnā*, a. to feel, to handle. *h*

ٹکڑا *ṭukṛā*, m. a piece, a bit, a morsel. *s*

ٹوڑلمل *ṭoṛal-mal*, a man's name. *h*

ٹهٹها *ṭhaṭhā*, m. a joke, a jest. *h*

ٹهٹهول *ṭhaṭhol*, m. a jester, a buffoon. *h*

ٹهٹهولي *ṭhaṭholī*, f. fun, humour, sport, joking. *h* [to deem. *h*

ٹهرانا *ṭhahrānā*, a. to determine,

ٹهسا *ṭhassā*, m. vanity, ostentation. *h*

ٹهور *ṭhaur*, f. place, spot. *h*

ٹيپ *ṭīp*, m. a note of hand. *h*

ث

ثاني *ṡānī*, second, equal. *a*

ثقه *ṡiḳa*, trusty, confidential. *a*

ثواب *ṡawāb*, m. the future reward of virtue. *a*

ج

جاڑا *jāṛā*, m. cold, winter. *s*

جاگنا *jāgnā*, n. to awake, to be awake. *s* [vest. *p*

جامه *jāma*, m. a garment, robe,

جان *jān*, f. m. life, soul, spirit; dear, beloved; *jān-pahchān*, an intimate friend. *p*

جانا *jānā*, n. to go, to be, to pass, to reach, to continue. *s*

جانچنا *jānchnā*, a. to test, to try, prove. *s*

جاننا *jānnā*, a. to know, to understand, to consider. *s* [bird. *p*

جانور *jānwar*, m. an animal, a

جاهل *jāhil*, ignorant, barbarous, brutal. *a*

جب *jab*, when, at the time when; *jab-na tab*, now and then. *s*

جبا *jubā*, young, youthful. *s*

جب تک *jabtak* or *jab-talak*, so long as, till when. *s h*

جتا *jittā*, as much (as), whatever much. *h*

جتانا *jatānā*, a. to point out, to teach. *s*

جتنا *jitnā*, as many (as), how many soever. *h*

جدا *judā*, separate, apart. *p*

جس *jis*, the inflection of the relat. *jo*, who, which. *h*

جگانا *jagānā*, a. to waken, to rouse up. *s*

جگہہ *jagah*, f. place, quarter, room, vacancy, stead. *h*

جلاد *jallād*, m. an executioner, cruel, hard-hearted. *a*

جلد *jald*, expeditious, quick, quickly. *p*

جلدي *jaldī*, f. quickness, rashness. *p*

جلنا *jalnā*, n. to burn, to be kindled; to get into a passion. *s*

جلوہ *jalwa*, m. light; *jalwa-gar*, brilliant, beautiful. *p*

جليو *jalev*, f. retinue, attendance. *a*

جمع *jam'*, f. a congregation, collection, sum total, number; *jam-k* or *rakhnā* or *-kar-rakhnā*, to collect; *-honā*, to be collected. *a*

جن *jan*, m. a person, individual. *s*

جنس *jins*, f. genus, goods, commodity. *a*

جنگل *jangal*, m. a forest, a wood. *s*

جو *jo*, (rel. pron.) he who; *jo-koī*, whosoever; *jo-kuchh*, whatsoever. *h*

جو *jau*, m. barley; *jō*, if, when; *jū*, searching. *p s*

جوا *jū*, *ā*, m. a yoke; dice, gambling. *s*

جواب *jawāb*, m. an answer. *a*

جوان *jawān*, young, a young person; *jawān-mardī*, valour. *p*

جواني *jawānī*, f. youth, or rather that period of life to which the Romans applied the term *juventus*. *p*

جواهر *jawāhir*, f. (plu. of جوهر), gems, jewels; *jawāhir-khāna*, a jewel-house or treasury. *a*

جوهري *jauharī*, m. a jeweller. *a*

جوتا *jūtā*, m. a shoe. *h*

جوتک *jotik*, m. astrology. *s*

جوتکي *jotakī*, an astrologer. *s*

جوتي *jutī*, a slipper, a small shoe. *h*

جوتنا *jotnā*, a. to yoke. *h*

جوڑنا *joṛnā*, a. to join, clasp. *h*

جون *joṅ* or *jauṅ*, when, as; *joṅ-hīṅ* or *jauṅ-hīṅ*, the instant when. *h*

جونپور *Jaunpūr*, name of a city. *s*

جهاڑ *jhāṛ*, m. bushes; continued rain. *h*

جهاڑ جهوڑ *jhāṛ jhūṛ*, f. a thicket. *h*

جهاز *jahāz*, m. a ship. *a*

جهالت *jahālat*, f. ignorance. *a*

جهان *jahān*, m. the world; *jahānī*, of or belonging to the world, mankind. *p*

جهان *jahāṅ*, where, in whatever place. *h*

جهان پناه *jahāṅ panāh*, m. refuge of the world, your majesty! *p*

جهانچهه *jhānchh*, f. a cymbal. *s*

جهانکنا *jhānknā*, a. to peep, to spy. *h*

جهٹ *jhaṭ*, quickly. *h*

جهروکها *jharokhā*, m. a lattice, a window. *s*

جهگڑا *jhagṛā*, m. wrangling, quarrelling. *h*

جهگڑنا *jhagaṛnā*, n. to quarrel. *h*

جهمجهماتا *jhamjhamātā*, glittering. *h*

جهمکڑا *jhamakṛā*, m. splendour, beauty. *h*

جهن *jhan*, m. a clashing sound of metals, &c. *h*

جهوٹهه *jhūṭh*, false, a lie. *s*

جهوٹها *jhūṭhā*, a liar, false. *s*

جي *jī*, m. life, soul, mind: added to names, professions, &c., it signifies sir, master. *s*

جيب *jeb*, f. a pocket. *t*

جيتا *jītā*, alive, living. *s*

جيتنا *jītnā*, a. to win (at play), to conquer. *s*

جينا *jīnā*, n. to live, or be alive. *s*

جيسا *jaisā*, in the manner which, as, such as. *s*

چ

چابک *chābuk*, m. a horsewhip. *p*

چال *chāl*, f. way, practice. *s*

چالاک *chālāk*, active, fleet. *p*

چاندني *chāndnī*, f. a kind of cloth; moonlight. *s*

چاهنا *chāhnā*, a. to love, to like, to desire, to choose; *chāhiye* (in Braj *chāhiyatu*), it is fit, proper, necessary, &c. *s*

چبلا *chibillā*, stupid, impudent. *h*

چپ *chup*, چپکا *chupkā*, } silent, speechless. *h*

چتر *chatur*, clever; *chaturā,i*, expertness. *s*

چٹکانا *chaṭkānā*, a. to rend, split. *h*

چٹهي *chiṭhī*, f. a letter, an epistle. *h*

چراغ *chirāgh*, m. a lamp, a light. *p*

چراگاه *charāgāh*, f. a pasture, a meadow. *p*

چرانا *charānā*, a. to graze; *churānā*, a. to steal; *ānkhen churānā*, to withdraw the eyes. *s*

چڑهنا *chaṛhnā*, n. to ascend, to come up. *h*

چڑهانا *chaṛhānā*, a. to raise up. *h*

چڑيا *chiṛiyā*, f. a bird. *h*

چڑيمار *chiṛīmār*, a bird-catcher, a fowler. *h*

چشمه *chashma*, m. a well, a fountain. *p*

چغلي *chughlī*, slandering, backbiting. *p*

چکت *chakit*, astonished. *s*

چکي *chakkī*, f. a mill, a millstone. *s*

چلانا *chillānā*, n. to scream out. *h*

چلنا *chalnā*, n. to move, to go, proceed, go off, pass (as coin), to be discharged (as a gun); *chalā-j*, to go; *chalā-ānā*, to come. *s*

چمک *chamak*, f. brilliancy, glitter, beauty. *h*

چنانچه *chunānchi*, thus, accordingly. *p*

چنتا *chintā*, f. care, anxiety. *s*

چنگل *changul*, m. a claw; *changul mārnā*, to grasp with the claw. *p*

چوبي *chau-be*, one who has read the four *vedas*. *s*

چوپ *chop*, f. desire, selfishness. *h*

چوپايه *chaupāya*, four-footed, a quadruped. *s*

چوتها *chauthā*, the fourth. *s*

چور *chor*, m. a thief, a robber. *s*

چورانا *chorānā*, a. to steal. *s*

چوري *chorī*, f. theft, robbery. *s*

چوک *chūk*, f. defect, error; *chauk*, an open place in a city. *h*

چوکس *chaukas*, expert. *s*

چوگنا *chaugunā*, a. fourfold. *s*

چونچ *chonch*, f. beak, bill. *s*

چونڈول *chaunḍol*, m. a kind of sedan or palkī. *s*

چهه *chhah*, six. *h*

چهاتي *chhātī*, f. the breast; *chhātī se lagānā*, to embrace. *h*

چهپنا *chhipnā*, n. to be concealed, hidden, absent. *h*

چهتري *chhatrī*, f. a covering or hood; *chhatrī-dār*, covered, hooded. *s*

چهٹاپا *chhuṭāpā*, m. smallness. *h*

چهره *chihra*, m. the face. *p*

چهوٹا *chhoṭā*, little, small. *h*

چهور *chhor*, m. end, extremity. *h*

چهوڑنا *chhoṛnā*, a. to release, leave, let go. *h*

چهوکرا *chhokarā*, m. a boy. *h*

چهيد *chhed*, m. a hole, an opening. *s*

چيز *chīz*, f. a thing. *p*

چينا *chainā*, m. a kind of corn. *s*; *chenā*, millet. *h*

ح

حاجت *ḥājat*, need, want. *a*

حاصل *ḥāṣil*, m. produce, result, profit, revenue; *ḥāṣili-kalām*, in fine, in short; *ḥāṣil-h*, to be obtained. *a*

حاضر *ḥāẓir*, a. present, willing; *ḥāẓir-jāwābī*, ready wit. *a*

حاکم *ḥākim*, m. a ruler. *a*

حال *ḥāl*, m. state, condition, business, affair, present time, *a*

حالت *ḥālat*, f. state, condition. *a*

حبشي *ḥabshī*, m. Abyssinian, Caffre. *a*

حجتي *ḥujjatī*, cavilling, arguing the point. *a*

حد *ḥadd*, extreme, extremely. *a*

حرکت *ḥarakat*, f. proceeding, conduct. *a*

حريف *ḥarīf*, an opponent (in play), a rival, an associate. *a*

حسد *ḥasad*, f. envy, malice, emulation, ambition. *a*

خضر *ḥaẓr*, m. rest, repose. *a*

حضرت *ḥaẓrat*, your or his majesty, your, his excellency, &c. *a*

حصه *ḥiṣṣa*, m. share, lot, portion, division. *a*

حضور *ḥuẓūr*, m. presence, appearance, court; his majesty. *a*

حق *ḥaḳḳ*, just, true; the Deity; justice, lot. *a*

حقارت *ḥaḳārat*, f. contempt, disgrace, baseness. *a*

حکايت *ḥikāyat*, f. a history, tale, narration. *a*

حکم *ḥukm*, m. order, decree. *a*

حکمت *ḥikmat*, f. wisdom, knowledge, skill, contrivance. *a*

حکیم *ḥakīm*, m. a sage, a philosopher, a physician. *a*

حواس *ḥawāss* (pl.), senses. *a*

حوالي *ḥawāle-k*, to give in charge, to consign. *a*

حیف *ḥaif*, interj. ah! alas! m. iniquity, a pity; *haif-k* or *khānā*, to sigh, to express one's sorrow. *a*

حیران *ḥairān*, confounded, perplexed. *a*

خ

خاص *khāṣṣ*, select, peculiar. *a*

خاطر *khāṭir*, f. the heart, mind; *khāṭir khāh*, cheerfully, heartily; *khāṭir jam'*, with heart at ease, contented. *a*

خالي *khālī*, bare, empty. *a*

خان *khān*, a lord, grandee; *khāndaurān* (p. 29), a man's name; *khān-khānān*, a man's name. *a*

خانه *khāna*, m. house, place; much used in composition, as *bāwarchī-khāna*, a cook-house, or kitchen. *p*

خبر *khabar*, f news, information, report, notice; *khabar-dār*, careful, attentive; *khabr-gīrī*, taking care of. *a*

خچر *khachchar*, m. a mule. *p*

خدا *khudā*, m. God. *p*

خداوند *khudāwand*, master, your majesty, your worship, &c. *p*

خدمت *khidmat*, f. presence, service, duty; *khidmat-gār*, an attendant, a servant. *a*

خراب *kharāb*, bad, depraved, ruined, depopulated. *a*

خرچ *kharch*, m. expenditure. *p*

خریدکرنا *kharīd-k*, a. to purchase. *hp*

خس *khas*, m. grass, straw. *p*

خط *khaṭṭ*, m. a letter, a line, moustaches, beard. *a*

خطا *khaṭā*, defect, error; missing, deficient. *a*

خفا *khafā*, angry. *p*

خفگي *khafagī*, f. displeasure, [anger. *p*

خفیف *khafīf*, vilified; *khafīf-h*, to feel one's self affronted. *a*

خلاصه *khulāṣa*, essence, the upshot or finale; the moral (of a tale, &c.). *a*

خلق *khalk*, m. people, the world, creation. *a*

خو *kho*, f. disposition. *p*

خوب *khūb*, good, excellent, well; *khūb-ṣūrat*, a. beautiful, well-favoured. *p*

خوبي *khūbī*, f. beauty, comfort, virtue. *p*

خوش *khush*, pleased, cheerful, elegant; *khush-uslūb* or *khush-ḍaul*, well-proportioned, elegant. *p*

خوش خبري *khush-khabrī*, f. good news, pleasing tidings. *p*

خوش طبعي *khush-ṭab'ī*, f. pleasantry, mirth. *p*

خوشه *khosha*, m. a cluster of grapes, &c. *p*

خوشي *khushī*, f. delight, pleasure. *p*

خوف *khauf*, m. fear; *khauf-k* or *-khānā*, to fear. *a*

خوني *khūnī*, a murderer, sanguinary. *p*

خيال *khiyāl*, m. thought, consideration; phantom, vision; *khiyāl-k*, to fancy; *khiyāl-rakhnā*, to keep in mind. *a*

خيانت *khiyānat*, f. perfidy, treachery, embezzlement. *a*

خير *khair*, good, best, well; m. goodness, health. *a*

د

داخل‌هونا *dākhil-h*, n. to enter, to arrive. *h a*

دارا *Dārā-shukoh*, a man's name, the son of *Shāh-jahān*. *p*

دارو *dārū*, f. medicine. *p*

دان *dān*, m. alms, charity. *s*

دانا *dānā*, wise, learned, a sage. *p*

داناي *dānā,ī*, f. wisdom. *p*

دانش *dānish*, f. knowledge, science. *p*

دانشمند *dānishmand*, wise, a learned man. *p*

دانو *dāṅw*, m. time. *h*

دانه *dāna*, m. grain, seed, speck. *p*

دبانا *dabānā*, a. to press down. *h*

دبلا *dublā*, thin, lean, poor. *s*

دبنا *dabnā*, to be pressed. *h*

دخل *dakhl*, m. entrance, intrusion; possibility. *a*

در *dar*, prep. in; used in composition, as *dar-guzarnā*, to pass away. *p*

دربار *darbār*, m. the court of a king or prince. *p*

درباري *darbārī*, m. a courtier. *p*

در پش هونا *dar pesh honā*, n. to occur, to await. *p*

درخت *darakht*, m. a tree, a stalk. *p*

درخواست *darkhwāst*, f. application, request, wish, desire. *p*

درد *dard*, m. pain, affliction, pity. *p*

دردري *daridrī*, poor, miserable. *s*

درکار *darkār*, useful, requisite. *p*

درم *diram*, m. money; a coin about sixpence in value. *p*

درميان *dar-miyān*, in the midst; between. *p*

درنده *daranda* or *darinda*, m. a beast of prey. *p*

دروازه *darwāza*, m. door. *p*

دروغ *darogh*, m. a lie. *p*

درويش *darwesh*, m. a dervise, a beggar. *p*

دريا *daryā*, m. the sea, a river. *p*

دريافت کرنا *daryāft-k*, a. to conceive, understand. *h p*

دس *das* (or *dash*), ten. *s*

دست *dast*, m. the hand. *p*

دسترخوان *dastar-khwān*, m. the cloth on which orientals eat. *p*

دشمن *dushman*, m. an enemy. *p*

دشمني *dushmanī*, f. enmity. *p*

دشنام *dushnām*, f. abuse. *s p*

دعا *du'ā*, f. benediction, prayer, wish. *a*

دکھ *dukh*, m. pain, labour; *dukhī*, grieved, afflicted. *s*

دکھانا *dikhānā* and *dikhlānā*, a. to shew, to point out. *s*

دل *dil*, m. heart, mind, soul. *p*

دلانا *dilānā*, a. to cause to give. *s*

دلتي *du-lattī*, f. a kick with the two hind legs. *h* [mind. *p*

دل جمعي *dil-jam'-ī*, f. ease of

دليل *dalīl*, f. argument, proof. *a*

دم *dam*, m. breath, life. *p*

دم *dum*, f. tail, end. *p*

دن *din*, m. a day. *s*

دنيا *dunyā*, f. the world, people. *a*

دو *do*, a. two. *p*

دوا *dawā*, f. medicine, a remedy. *a*

دوار *dwār*, m. a door, a gate. *s*

دودھ *dūdh*, m. milk. *s*

دور *dūr*, f. distance; distant. *p*

دوڑانا *dauṛānā*, a. to cause to run, to drive. *s*

دوڑنا *dauṛnā*, n. to run. *s*

دوست *dost*, m. a friend, lover; *dost-rakhnā*, to hold dear, to love. *p* [ship. *p*

دوستي *dostī*, f. affection, friend-

دوسرا *dūsrā*, the second, other, next. *s*

دوش *dosh*, m. fault, defect. *s*

دوکان *dūkān*, f. a shop. *p*

دولت *daulat*, f. riches, fortune, empire; *daulat-mand*, a. wealthy. *a*

دونو or دونون *dono* or *donoṅ*, the two, both. *h*

دھرم *dharm*, m. virtue; *dharm-āvatār*, incarnation or personification of virtue; sire, your majesty. *s*

دھرنا *dharnā*, a. to place, to lay. *s*

دھکا *dhakkā*, m. a push, jolt. *h*

دھن *dhan*, m. wealth; *dhanī*, wealthy. *s* [trickery. *h*

دھندھلپنا *dhandhalpanā*, m. fraud,

دھوبي *dhobī*, a washerman; *dhobin*, a washerwoman. *h*

دھوم *dhūm*, f. noise, tumult. *h*

دھيان *dhyān*, m. mind, thought. *s*

ديانت *diyānat*, f. conscience, honesty, piety; *diyānat-dār*, honest, just. *a*

ديبي *daibī*, f. fate, by chance. *s*

ديدار *dīdār*, viewing, seeing. *p*

دير *der*, f. a long time, late. *p*

ديس *des*, m. country, region. *s*

ديکھنا *dekhnā*, a. to see, experience. *s*

دينا *denā*, a. to give, grant. *s*

دينار *dīnār*, m. the name of a coin, a ducat. *a*

ديندار *dīndār*, faithful, true. *p*

ديوار *dīwār*, f. a wall. *p* [ence. *p*

ديوان *dīwān*, m. a hall of audi-

ڈ

ڈاڑھ *ḍāṛh*, f. a tooth. *h*

ڈاڑھي *ḍāṛhī*, f. a beard. *s*

ڈالنا *ḍālnā*, a. to throw down, to pour out, to rush forth; *ḍāl-d*, a. to throw away. *h*

ڈانڈ *ḍānḍ*, m. retaliation; an oar; a stick; *ḍānḍ-l*, to take revenge. *s*

ڈبانا *ḍubānā*, a. to cause to sink. *h*
ڈبکي *ḍubkī*, f. a dip, dive; *ḍubkī-mārnā*, to bathe. *h*
ڈر *ḍar*, m. fear. *s*
ڈرنا *ḍarnā*, n. to fear. *s* [bridle. *h*
ڈرياليا *ḍuṛiyā-l*, a. to lead by the
ڈلوانا *ḍalwānā*, a. to cause to be thrown, placed. *h*
ڈوبنا *ḍūbnā*, n. to sink, to be drowned. *h*
ڈولي *ḍolī*, f. a plain kind of litter or sedan. *h*
ڈونڈي *ḍonḍī*, f. a proclamation. *h*
ڈهانپنا *ḍhāmpnā*, a. to cover up, conceal. *h*
ڈهانچا *ḍhānchā*, m. a frame, framework. *h*
ڈهب *ḍhab*, m. mode, manner. *h*
ڈهول *ḍhol*, m. a drum; *ḍholak*, a little drum. *h*
ڈهونڈهنا *ḍhūnḍhnā*, a. to seek, to search for. *s*
ڈيرا *ḍerā*, m. a dwelling, a tent; a. squint-eyed. *h*
ڈيل *ḍīl*, m. stature; *ḍīl-ḍaul*, size and shape; *ḍel*, a clod. *h*

ذ

ذره *ẕārra*, m. an atom, a little; the least bit. *a*
ذکر *ẕikr*, m. remembrance; *ẕikr-k*, to mention, to praise. *a*

ر

رات *rāt*, f. night. *s*
راجا *rājā* or راجه *rāja*, a king. *s*
راجمندر *rāj-mandir*, m. a palace. *s*
راز *rāz*, m. a secret, a mystery. *p*
راکهنا *rākhnā*, to keep, stop. *s*
رم‌چيرا *rām-cherā*, a name frequently given to slaves. *s*
راحت *rāḥat*, f. quiet, ease. *a*
راه *rāh*, f. road, way. *p*
رتبه *rutba*, m. rank, dignity. *a*
رتهه *rath*, m. f. a chariot (four-wheeled). *s*
رتي *ratī*, f. a weight of about eight barley-corns. *s*
رخصت *rukhṣat*, f. leave, discharge; *rukhṣat-h*, to depart. *a*
رخنه *rakhna*, m. rent, hole. *p*
رسا *rassā*, m. a rope. *h*
رسانا *risānā*, a. to be enraged. *h*
رسته *rasta*, m. a road, way, mode. *p*
رسي *rassī*, f. a string, cord. *p*
رشک *rashk*, m. envy, jealousy. *p*
رفيق *rafīk*, m. a friend, ally. *a*
رقعه *ruk'a*, m. a letter, note. *a*
رکنا *rakhnā*, a. to place, possess, save; *rakh-d*, to put down, to place; *rakh-l*, to establish. *s*
رکهوانا *rakhwānā*, a. to cause to be placed, or put. *s*
رنڈي *ranḍī*, a woman. *h*
رنگ *rang*, m. colour, pleasure. *p*
رنگين *rangīn*, coloured, gaudy. *p*
رو *rū*, m. face, surface. *p*
روبرو *rūbarū*, in the presence; face to face, before. *p*
روپا *rūpā*, m. silver. *s*
روپيه *rūpiyā*, m. a rupee. *s*
روٹي *roṭī*, f. bread, a loaf. *s*
روح *rūḥ*, f. soul, spirit. *a*
روز *roz*, m. a day. *p*

روس *ros*, m. anger; *ros-k*, to feel wroth. *s*
روشن *roshan*, clear, illumined. *p*
رونا *ronā*, n. to weep; m. lamentation, grief. *s*
رهزني *rahzanī*, f. robbery, plunder. *p*
رهس *rahas*, m. witticism. *s*
رهنا *rahnā*, n. to stay, be, live, continue; *rahne-wālā*, an inhabitant. *h*
رهوار *rahwār*, swift; lit. fit for the road. *p*
ريت *ret*, f. sand, filings; *rīt*, custom. *s*
ريتي *rītī*, f. custom, habit. *s*
رجهنا *rījknā*, n. to be pleased, satisfied. *s*

ز

زاده *zada*, m. a son, child; used in composition, as *shāh-zāda*, a king's son, a prince. *p*
زبان *zabān*, f. the tongue, language, dialect; *zabān-i-rekhta*, the Urdū or mixed Hindustani. *p*
زر *zar*, m. gold, wealth, money. *p*
زمين *zamīn*, ground, a field. *p*
زناني *zanānī*, belonging to women. *p*
زنبور *zambūr*, m. a bee. *p*
زندگي *zindagī*, } f. life, existence. *p*
زندگاني *zindagānī*, }
زنگ *zang*, m. a small bell. *p*
زور *zor*, m. force, strength. *p*
زورآور *zorāwar*, powerful, strong. *p*
زياده *ziyāda*, m. addition, additional; adv. more; *ziyāda-k*, to increase. *a*
زيان *ziyān*, m. loss, damage. *p*
زير *zer*, under, beneath. *p*

س

سا *sā* (*se*, *sī*), a termination added to substantives or adjectives to denote similitude or intensiveness. *h*
سابق *sābiḳ*, formerly. *a*
ساتهه *sāth*, prep. with. *s*
ساتهي *sāthī*, m. a companion. *s*
ساده *sāda*, plain, unadorned. *p*
سارا *sārā*, all, the whole. *s*
ساڑها *sāṛhā*, with a half added. *s*
ساز *sāz*, m. furniture, harness, &c. *p*
ساس *sās*, f. a mother-in-law. *s*
ساق *sāḳ*, f. the leg, thigh.
سال *sāl*, m. a year. *p*
سامهني *sāmhne*, prep. in front of. *s*
ساونگي *sā,ūngī*, f. a support for the pole of a chariot. *h*
ساهوکار *sāhukār*, m. a great merchant. *s*
سايس *sā,īs*, m. a groom. *p*
سايه *sāya*, m. shadow, protection. *p*
سب *sab*, all, every, the whole. *s*
سبب *sabab*, m. cause, reason, motive; prep. on account of. *a*
سبق *sabaḳ*, m. a task, lesson. *a*
سبک *subuk*, light, not heavy; *subuk-bār*, lightly burdened. *p*
سبهاو *subhāv*, m. nature, disposition. *s*
سپرد کرنا *supurd-k*, a. to give in charge, to consign. *p*
ستري *strī*, a woman. *s*

سجوانا *sajwānā*, a. to cause to be fitted, prepared. *s*
سچ *sach*, m. truth, true. *s*
سخت *sakht*, hard, severe, very. *p*
سخي *sakhī*, generous, liberal. *a*
سدا *sadā*, always. *s*
سڈول *suḍaul*, well-shaped, graceful. *h*
سر *sir*, m. the head, the top. *s*
سراهنا *sarāhnā*, a. to praise, extol. *h*
سراي *sarāe*, f. a caravansary, house. *p*
سردي *sardī*, f. coldness, cold weather. *p*
سرزمين *sar-zamīn*, f. empire, region. *p*
سزا *sazā*, f. punishment. *p*
سست *sust*, lazy, idle. *p*
سستي *sustī*, f. laziness, dilatoriness. *p*
سعادت *sa'ādat*, f. felicity; *sa'ādat-mand-ī*, gratitude, felicity. *a*
سفر *safar*, a journey, voyage. *p*
سفيد *sufed*, *sufaid*, white. *p*
سکنا *saknā*, n. to be able. *s*
سکندر *Sikandar*, m. Alexander. *p*
سکها *sikhā* (*sikshā*), a lecture. *s*
سکهانا *sikhānā*, } a. to teach. *s*
سکهلانا *sikhlānā*, }
سکهپال *sukh-pāl*, m. a kind of sedan. *s*
سکهک *sikhak* (*sikshak*), a teacher, preacher. *s*
سلام *salām*, salutation; hail! *a*
سلامت *salāmat*, f. safety, safely. *a*
سلطان *sulṭān*, m. a sovereign; Ar. pl. *salāṭīn*, sovereigns. *a*
سليقه *salīḳa*, m. skill, taste. *a*
سم *samm*, m. poison. *a*
سماچار *samāchār*, m. news, tidings. *s*
سمان *samān*, like, similar. *s*
سمجهه *samajh*, f. comprehension. *s*
سمجهنا *samajhnā*, a. to comprehend, understand. *s*
سمرن *smaran*, m. remembrance, recollection. *h*
سمي *samay*, m. time, season. *s*
سنانا *sunānā*, a. to cause to hear. *s*
سنپت *sampat*, f. wealth. *s*
سنديسا *sandesā*, m. a message. *s*
سنسار *sansār*, m. the world. *s*
سنگوٹي *singauṭī*, f. an ornament of gold, &c., on the horn of a bullock. *s*
سننا *sunnā*, a. to hear. *s*
سو *so*, correlat. pron. that very, that same; *sau*, a hundred. *h*
سوا *siwā*, except, besides. *a*
سوار *sawār*, a rider, one mounted or riding, embarked. *p*
سواري *sawārī*, f. riding, equipage. *p*
سوال *sawāl*, m. request, begging, petition. *a*
سوامي *swāmī*, m. master, husband. *a*
سواي *siwāe*, same as *siwā*. *a*
سوچنا *sochnā*, to consider, reflect. *s*
سودا *saudā*, m. a bargain, purchase. *p*
سوداگر *saudāgar*, m. a merchant. *p*
سوداگري *saudāgarī*, f. merchandize, trade. *p*
سوڈول *sū-ḍaul*, elegant, well shaped. *s*
سوراخ *sūrākh*, m. a hole, cavity. *p*
سورج *sūraj*, m. the sun. *s*
سورداس *Surdās*, name of a poet. *h*

سومپنا *saumpnā*, a. to deliver over, consign. Also سونپنا *saunpnā*. *s*
سونا *sonā*, m. gold; *sūnā*, void, empty. *s*
سونا *sonā*, n. to sleep, to die. *s*
سونٹا *sonṭā*, m. a pestle. *h*
سونهين *sonhīn*, in front. *h*
سهارا *sahārā*, m. aid, assistance. *s*
سهسر *sahasra*, a thousand. *s*
سياست *siyāsat*, f. punishment. *a*
سيانا *siyānā*, wise, intelligent. *s*
سياه *siyāh*, black, unfortunate. *p*
سيدها *sīdhā*, straight, opposite. *s*
سير *sair*, f. a walk, perambulation. *a*
سير *ser*, a certain weight, nearly two pounds. *h*
سيكهنا *sīkhnā*, a. to learn. *s*
سينكنا *senknā*, a. to parch, to warm one's self. *h*
سينگ *sīng*, m. a horn. *s*

ش

شاخ *shākh*, a branch, horn. *p*
شاه *shāh*, m. a king, prince; *shāhzāda*, a royal son, a prince. *p*
شايد *shāyad*, possibly, probably, perhaps. *p*
شبد *shabd*, m. a voice, sound. *s*
شبيه *shabīh*, f. a picture, likeness. *a*
شتابي *shitābī*, f. quickness, haste; quickly. *p*
شتر *shutur*, m. a camel. *p*
شجاعت *shujā'at*, f. bravery. *a*
شخص *shakhṣ*, m. a person, individual. *a*
شدت *shiddat*, f. violence, force, adversity, affliction. *a*
شرط *sharṭ*, f. condition, stipulation, wager. *a*
شرم *sharm*, f. bashfulness, modesty, shame; *sharm-ānā*, n. to feel ashamed. *p*
شرمندگي *sharmandagī*, f. bashfulness, shame. *p*
شرمنده *sharmanda*, ashamed, abashed. *p*
شروع *shurū'*, f. beginning, commencement. *a*
شرير *sharīr*, vicious, wicked. *a*
شفقت *shafaḳat*, f. kindness, affection. *a*
شكار *shikār*, m. hunting, prey. *p*
شكاري *shikārī*, relating to hunting; m. a fowler, hunter. *p*
شكر *shukr*, m. thanks, gratitude. *a*
شكل *shakl*, f. shape, figure. *a*
شكم *shikam*, m. the belly. *p*
شور *shor*, m. cry, noise, disturbance. *p*
شوق *shauḳ*, m. desire, love. *a*
شوقين *shauḳīn*, desirous; amateur, fanciers. *a*
شهد *shahd*, m. honey. *p*
شهر *shahr*, m. a city. *p*
شهزاده *shahzāda*, a prince; *shahzādī*, a princess. *p*
شير *sher*, m. a tiger, a lion. *p*
شيريني *shīrīnī*, f. sweetness, eloquence. *p*
شيگر *shīgra*, quickly. *s*

ص

صاحب *ṣāḥib*, m. a lord, master, companion, possessed of, as,

ṣāḥib-khāna, the master of the house; *ṣāḥib i 'iṣmat*, possessed of chastity. *a*

صاف *ṣāf*, clean, clear, candid. *a*

صبح *ṣubḥ*, f. morning, dawn. *a*

صبر *ṣabr*, f. patience, endurance. *a*

صحبت *ṣuḥbat*, f. society. *a*

صراف *ṣarrāf*, m. a banker, a money-changer. *a*

صرف *ṣirf*, merely, only. *a*

صفاي *ṣafā,ī*, purity, beauty. *a*

صفت *ṣifat*, f. praise, quality. *a*

صلاح *ṣalāḥ*, f. counsel, advice. *a*

صلاحاً *ṣalāḥan*, peaceably, advisably, by way of advice. *a*

صندوق *ṣandūḳ*, m. f. a box, a trunk. *a*

صواب *ṣawāb*, m. rectitude, a virtuous action, success. *a*

صورت *ṣūrat*, f. form, face. *a*

صيد *ṣaid*, f. game, hunting, chase. *a*

ض

ضرور *ẓarūr* or *ẓurūr*, necessary, expedient. *a*

ضعيف *ẓa'īf*, frail, bedridden. *a*

ط

طاق *ṭāḳ*, m. a shelf, a recess. *a*

طاقت *ṭāḳat*, f. power, endurance. *a*

طبع *ṭab'*, m. constitution, nature. *a*

طبيب *ṭabīb*, m. a physician, doctor. *a*

طرح *ṭaraḥ*, f. manner, mode. *a*

طرز *ṭarz*, m. make, shape. *a*

طرف *ṭaraf*, f. side, direction, extremity. *a*

طعام *ṭa'ām*, m. food, victuals. *a*

طفلي *ṭiflī*, f. infancy. *a*

طلب *ṭalab*, f. search, demand, summoning, pay; *ṭalab-k*, to seek for, to send for. *a*

طمع *ṭam'*, f. avarice, greediness. *a*

طور *ṭaur*, m. mode, manner. *a*

طوفان *ṭūfān*, m. a storm of wind and rain. *a*

طول *ṭūl*, m. length. *a*

طويله *ṭawīla*, m. a tether, foot-band; *ṭawela*, a stable, stall. *a*

ظ

ظاهر كرنا *ẓāhir-k*, a. to manifest, display. *a h*

ع

عاجزي *'ājizī*, f. weakness, helplessness. *a*

عاقل *āḳil*, wise, a sage. *a*

عالم *'ālam*, m. the world, universe; *'ālam-panāh*, the asylum of the universe, his majesty. *a*

عالم *'ālim*, a. learned, knowing. *a*

عجائب *'ajā,ib*, m. wonders, curiosities. *a*

عجب *'ajab*, m. wonder, admiration; a. wonderful, rare. *a*

عجوبه *'ajūba*, a. wonderful, a strange thing. *a*

عذر *'uẕr*, m. excuse. *a*

عرض *'arẓ*, f. representation, a petition, request. *a*

عزيز *'azīz*, precious, dear; used substantively, like the French 'mon cher,' 'my dear friend.' *a*

عشرت *'ishrat*, enjoyment. *a*

عطار *'aṭṭār*, m. a perfumer, druggist. *a*
عقل *'aḳl*, f. wisdom, opinion. *a*
عقلمند *'aḳlmand*, a. wise. *a*
علاج *'ilāj*, m. cure, remedy. *a*
علاقه *'alāḳa*, (or *ilāḳa*), m. connection. *a*
علم *'ilm*, m. science, knowledge; *'ilm-i-najūm*, astrology. *a*
علي *'alā*, upon, after; *alā hāẕ-al ḳiyās*, in like manner. *a*
علیحده *'alaiḥida*, distinct, peculiar. *a*
عمده *'umda*, noble, fine. *a*
عمر *'umr*, f. age, lifetime. *a*
عمل *'amal*, m. action, practice, conduct. *a*
عنایت *'ināyat*, f. favour, gift. *a*
عوام الناس *'awam-unnās*, m. the common people. *a*
عورت *'aurat*, f. a woman, a wife; Arab. plur. *'aurāt*. *a*
عوض *'iwaẓ*, m. return, substitute. *a*
عیادت *'iyādat*, f. visiting (the sick). *a*
عیار *'aiyār*, cunning; a knave. *a*
عیش *'aish*, m. pleasure, delight. *a*
عین *'ain*, m. the eye, essence, the very (thing, &c.). *a*

غ

غار *ghār*, m. a pit, cavern, hole. *a*
غافل *ghāfil*, careless, negligent. *a*
غرا *gharra*, impudence. *a*
غرض *gharaẓ*, f. design, view; ad. in short, in fine. *a*
غریب *gharīb*, poor, a stranger. *a*
غزنوي *ghaznavī*, a. residing at Ghazna. *p*
غلاف *ghilāf*, m. a covering. *p*
غلام *ghulām*, m. a slave. *a*
غم *gham*, m. grief, sorrow. *a*
غیر *ghair*, other, different. *a*
غیرت *ghairat*, f. jealousy. *a*

ف

فائده *fā,ida*, m. profit, gain. *a*
فائق *fā,iḳ*, superior, excelling. *a*
فجر *fajr*, f. morning, dawn of day; early. *a*
فدوي *fidwī*, devoted, loyal subject or slave. *a*
فراغت *farāghat*, f. comfort, leisure. *a*
فراموش کرنا *farāmosh-k*, to forget. *p h*
فرزند *farzand*, m. a son, boy. *p*
فرض *farẕ-k*, to grant, assume. *a*
فرمانا *farmānā*, a. to order, say, speak. *h*
فریاد *faryād*, f. complaint. *p*
فریادي *faryadī*, a. complainant, plaintiff. *p*
فریب *fareb*, fraud, a trick. *p*
فساد *fasād*, m. depravity, violence. *a*
فصل *faṣl*, f. time, season, harvest. *a*
فقط *faḳaṭ*, merely, only, no more. *a*
فقیر *faḳīr*, m. a beggar, dervise, poor, indigent. *a*
فکر *fikr*, m. f. thought, reflection. *a*
فلانا *fulānā*, a certain one. *a*
فوج *fauj*, f. army, a multitude. *a*
فورا *fauraṇ*, quickly, instantly. *a*
في *fī*, in, used in Ar. phrases, as, *fi,l,wāḳī*, in truth; *fi,l,faur*,

instantly; *fi,l,ḥaḳīḳat*, of a verity. *a*

ق

قابل *ḳābil*, fit, worthy. *a*
قاضي *ḳāẓī*, m. a judge. *a*
قامت *ḳāmat*, f. bulk, height, size. *a*
قبضه *ḳabẓa*, m. grasp, possession. *a*
قبول *ḳabūl*, m. consent, *ḳabūl-k*, to agree, accept. *a*
قتل *ḳatl*, m. slaughter, killing. *a*
قد *ḳadd*, m. stature, size. *a*
قدر *ḳadr*, f. worth, price. *a*
قدم *ḳadam*, m. foot, footstep. *a*
قديم *ḳadīm*, ancient, old. *a*
قرار *ḳarār*, confirmation, rest. *a*
قرض *ḳarẓ*, m. a loan; *ḳarẓ denā*, to lend. *a*
قسم *ḳasam*, f. an oath; *ḳism*, kind, species. *a*
قصور *ḳuṣūr*, m. want, fault. *a*
قصاق *ḳaẓẓāḳ*, m. a robber; hence Cossack.
قصاکار *ḳaẓẓākār*, by chance. *a p*
قضيه *ḳaẓīa*, m. a quarrel. *a*
قلعه *ḳil'a*, m. a fort, palace. *a*
قناعت *ḳinā'at*, f. contentment. *a*
قول *ḳaul*, m. a statement, a word. *a*
قيامت *ḳiyāmat*, f. the general resurrection, calamity. *a*
قيد *ḳaid*, f. fetter, imprisonment. *a*
قيمت *ḳīmat*, f. price, value. *a*

ک

کاتب *kātib*, m. a writer. *a*
کاٹنا *kāṭnā*, a. to cut. *s*
کار *kar*, m. use, business, service, work, deed. *p*
کارچوبي *kār-chobī*, embroidered cloth. *p*
کاغذ *kāghaẕ*, m. paper, a scrap of paper. *p*
کافر *kāfir*, m. infidel. *a*
کال *kāl*, m. time. *s*
کام *kām*, m. business, use, desire; *kām ānā*, to be useful, of service. *s p*
کان *kān*, m. the ear. *s*
کانپنا *kāmpnā*, n. to tremble, to shiver. *s*
کاندھا *kāndhā*, m. the shoulder. *s*
کانکھ *kānkh*, the armpit. *h*
کانھکونج *kāṅhkūbja*, the city of Kanoj. *s*
کايتھ *kāyath*, m. name of a caste of Hindūs, a scribe, a copyist. *s*
کب *kab*, when? *s*
کبي *kabī*, m. a poet. *s*
کبھو *kabhū*, ever, some time or other; *kabhū-kabhū*, occasionally; کبھي *kabhī*, same as *kabhū*. *s*
کپڑا *kapṛā*, m. cloth, clothes. *s*
کپوت *kapūt*, unfilial. *s*
کتا *kuttā*, m. a dog. *s*
کتاب *kitāb*, f. a book, writing. *a*
کتنا *kitnā*, how much? how many? *s*
کتوال *kutwāl*, an officer of police. *s*
کٹوري *kaṭorī*, f. a small metal cup. *h*
کچھ *kuchh*, any, some, something, a little; *kachhu*, any, the least. *h*
کچھوا *kachchhū'ā*, m. a tortoise. *s*

کراي لينا *kirāe lenā* or *kirāe mangwānā*, to get on hire, to borrow. *h*
کرشن *Krishn*, the god Krishna. *s*
کرنا *karnā*, a. to do, to place. *s*
کرودھ *krodh*, angry, wroth. *s*
کس *kis*, inflect. of *kaun*, who? frequently joined to the following word, as *kis-ṭarah*, how? *kis-wāsṭe*, or *-liye*, why? *h*
کسبي *kasbī*, a prostitute, courtesan. *a*
کسنا *kasnā*, a. to draw, cover. *h*
کسي or کسو *kisī* or *kisū*, inflection of *koī* or *kuchh*, some, certain, any. *h*
کشت *kisht*, m. f. a sown field. *p*
کشتي *kishtī*, f. a boat, ship. *p*
کل *kal*, to-morrow, yesterday. *s*
کلام *kalām*, m. a word, speech. *a*
کلاونت *kalāwant*, m. a minstrel, musician. *h*
کليجه *kaleja*, m. the liver, courage. *h*
کم *kam*, deficient, less, little, rarely; used in composition, as *kambakht*, ill-starred, a rascal. *p*
کمال *kamāl*, m. perfection, excellence; used adjectively, as, extreme, the utmost, &c. *a*
کمانا *kamānā*, a. to earn one's living. *h*
کمرا *kamarā* (camera), m. a room, chamber. (Port.)
کمينه *kamīna*, base, mean fellow. *p*
کناره *kināra*, m. shore, side, limit. *a*
کنجي *kunjī*, f. a key. *s*
کنڈ *kuṇḍ*, m. a cistern, basin. *s*
کنگال *kangāl*, poor, wretched. *h*
کني *kane*, near, beside. *h*
کوا *kauwā*, m. a crow; *kū,ā*, a well, a draw-well. *h*
کوتاهي *kotāhī*, smallness, deficiency. *p*
کوتوال *kotwāl*, m. the chief officer of police. *p*
کوٹهري *koṭhrī*, f. a room. *s*
کوچه *kūcha*, m. a lane, a street. *p*
کوڑا *koṛā*, m. a whip, a lash. *h*
کومل *komal*, soft, weak. *s*
کون *kaun*, who? which? what? *h*
کونڈي *kunḍī*, f. a mortar. *h*
کونسا *kaunsā*, what-like? of what sort? *h*
کوئي *koī*, any, some one; artic. a or an, a certain (person, &c.). *s*
که *ki*, that, thus, as follows; sometimes a relative, who? which? *p*
کها *kahā*, m. bidding, order; *kahāsunī*, f. altercation. *s*
کهال *khāl*, f. skin, hide. *s*
کهان *kahāṅ*, where? whither? *h*
کهانا *khānā*, a. to eat, suffer; m. food, dinner. *s*
کهاوت *kahawat*, f. a byword, a saying. *s*
کهجلانا *khujlānā*, a. to tickle, to rub. *s*
کهرها *kharahā*, m. a hare. *s*
کهڑا *khaṛā*, erect, standing. *h*
کهڑکي *khiṛkī*, f. a window. *h*
کهلنا *khulnā*, n. to be opened, to clear up after rain. *s*
کهلانا *khilānā*, a. to give to eat, to feed. *s*
کهل کهلانا *khil-khilānā*, n. to laugh. *h*

کہنا *kahnā*, a. to tell, say, bid, call, affirm. *s*

کھولنا *kholnā*, a. to open, untie, let loose. *s*

کھونا *khonā*, a. to lose, to waste. *s*

کھیت *khet*, m. a field. *s*

کھیتي *khetī*, f. husbandry, crop. *s*

کھیل *khel*, m. play, game, sport. *s*

کھیلنا *khelnā*, n. to play, to sport. *s*

کہیں *kahīṅ*, somewhere, anywhere, somewhat. *s*

کھینچنا *kheṅchnā* or *khaiṅchnā*, a. to delineate, draw. *h*

کئي *ka,i* or *ka,e*, some, a few. *h*

کیا *kyā*, pro. what? how? why? whether (or not); *kyā khūb*, how glorious! what fun! *s*

کیا *kiyā*, done, a deed, past part. of *karnā*, to do, make. *s*

کیسا *kaisā*, how? in what manner? of what sort? what like? *s*

کیفیت *kaifiyat*, f. nature, state. *a*

کیون *kyūṅ*, *kyauṅ*, why? how? well? what? *kyūṅ ki*, because; *kyūṅ-kar*, how? *h*

گ

گاڑي *gāṛī*, f. a chariot, cart. *h*

گالي *gālī*, f. abuse. *s*

گانا *gānā*, a. to sing. *s*

گانٹھ *gānṭh*, a knot; *gānṭh kā pūrā*, very rich. *h*

گانو *gāṅw*, m. a village. *s*

گاو *gāw*, f. a cow. *p*

گپ شپ *gap shap*, chit-chat, conversation. *h*

گجراتي *gujarātī*, belonging to Gujerat. *h*

گدھا *gadhā*, m. an ass, (metaph.) [a fool. *s*

گدڑیا *gudaṛya*, a shepherd. *h*

گذارا *guẕārā*, m. passing. *p*

گذرانا *guẕarānnā*, a. to forward. *p*

گذرنا *guẕarnā*, n. to pass. *p*

گر *gur*, m. a preceptor. *s*

گرد *gard*, f. dust, Scotticè, 'stour.' *p*

گرد *gird*, prep. around. *p*

گرداب *girdāb*, m. a gulph, whirl-pool. *p*

گردن *gardan*, f. the neck. *p*

گرم *garm*, hot; *garmī*, f. heat, hot season. *p*

گڑھ *gaṛh*, m. a fortress, palace. *h*

گفتگو *guftgū*, conversation. *p*

گل *gul*, m. a rose; *gul karnā*, to extinguish. *p*

گلي *galī*, f. a lane. *h*

گم *gum*, lost. *p*

گمان کرنا *gumān karnā*, a. to imagine, fancy, opine. *p h*

گن *gun*, m. skill; *gunī*, skilful. *s*

گناہ *gunāh*, m. fault, crime, sin. *p*

گنتھوانا *gunthwānā*, a. to cause to be fixed (as a string). *s*

گنوار *gaṅwār*, m. a villager, a peasant. *h*

گواہ *gawāh*, a witness; *gawāhī*, evidence, testimony. *p*

گوپال *Gopāl*, one of the names of Krishna. *s*

گور *gor*, m. the grave, tomb. *p*

گوشت *gosht*, m. flesh. *p*

گوکھ *gokh*, m. a portico. *h*

گول *gol*, or *golsā*, round. *s*
گونگا *gūngā*, mute, dumb. *h*
گویا *goyā*, as if, as one would say. *p*
گھاٹ *ghāṭ*, m. a landing place. *s*
گھبرانا *ghabrānā*, n. to be confused, perplexed. *h*
گھٹا ٹوپ *ghaṭā-top*, m. a canopy, covering. *h*
گھر *ghar*, m. house, dwelling. *s*
گھڑا *ghaṛā*, m. a jar, pitcher. *s*
گھڑي *ghaṛī*, f. an hour, a watch. *s*
گھسنا *ghisna*, n. to be worn; *ghusnā*, to enter. *h*
گھنٹالي *ghanṭālī*, f. a small bell. *s*
گھنگرو *ghungrū*, m. a small bell. *s*
گھوڑا *ghoṛā*, m. a horse. *s*
گھولنا *gholnā*, a. to dissolve, to pound. *s* [*jānā*). *h*
گیا *gayā*, gone (past part. of
گیل *gail*, f. a road. *h*
گینا *gainā*, m. a small bullock. *h*
گیني *gainī*, f. a small chariot. *h*
گیہون *gehūn*, m. wheat. *s*

ل

لاٹ *lāṭ*, f. trunk of a tree. *h*
لاثاني *lā-ṣānī*, unequalled, unrivalled. *a*
لاج *lāj*, m. shame. *s*
لاجواب *lā-jawāb*, silent, silenced. *a*
لاچار *lāchār*, helpless, destitute. *p*
لاحاصل *lā-ḥāṣil*, useless, without result. *a*
لادنا *lādnā*, a. to load, to embark. *h*
لاڑکپور *Lāṛ-Kapūr*, two celebrated minstrels at the court of Akbar. *h*
لازم *lāzim*, necessary, urgent. *a*
لاکھ *lākh*, one hundred thousand. *h*
لالا *lālā*, m. master, sir. *h*
لالچ *lālach*, m. avarice, desire. *s*
لانا *lānā*, a. to bring, to breed, produce, make. *s*
لائق *lāiḳ*, worthy, perfect. *a*
لپٹنا *lipaṭnā*, n. to cling, to stick to. *h*
لپیٹنا *lapeṭnā*, a. to wrap up. *h*
لٹکانا *laṭkānā*, a. to suspend. *h*
لجانا *lajānā*, n. to be ashamed. *s*
لجت *lajjit*, ashamed. *s*
لدنا *ladnā*, n. to be loaded, to ride. *h*
لذیذ *laẕīẕ*, delicate, delicious. *a*
لڑائي *laṛā,ī*, f. battle, quarrel, war. *h*
لڑکا *laṛkā*, m. a boy, child, babe. *s*
لڑنا *laṛnā*, a. to fight, to quarrel. *s*
لڑھانا *luṛhānā*, a. to spill, upset. *s*
لڑھکنا *luṛhaknā*, n. to be spilt, upset. *s*
لشکر *lashkar*, m. an army. *p*
لطف *luṭf*, m. pleasure, enjoyment. *a*
لقمان *Luḳmān*, m. name of a famous Eastern fabulist. *a*
لقمہ *luḳma*, m. a morsel, mouthful. *a*
لکڑي *lakṛī*, f. wood, a staff, stick. *h*
لکھنا *likhnā*, a. to write. *s*
لکھوانا *likhwānā*, a. to cause to be written. *s*
لگام *lagām*, bridle, bit. *s*
لگنا *lagnā*, n. to touch, to begin, to reach or come up to. *s*
لگوانا *lagwānā*, a. to cause to be applied. *s*

لمبا *lambā*, long, tall. *s*
لنگڑا *langṛā*, lame. *p h*
لوٹنا *lūṭnā*, a. to rob, plunder; *lotnā*, to roll on the ground. *s*
لوکا *lūkā*, m. spark, flame. *s*
لوگ *log*, m. people. *s*
لومڑي *lomṛī*, f. a fox. *s*
لونڈي *laundī*, f. a slave. *h*
لوهو *lohū*, blood.
لیٹنا *leṭnā*, n. to repose, to lie down. *h*
لیجانا *lejānā*, a. to take away, to carry. *s*
لیکن *lekin*, conj. but, yet, however. *a*
لیکها *lekhā*, m. account, reckoning. *s*
لیکهک *lekhak*, m. a writer, one who is writing. *s*
لیلا پیلا *līlā-pīlā*, blue and yellow; applied to the appearance of the eyes of a person enraged. *s*
لینا *lenā*, a. to take, accept, set, buy. *s*
لیي *liye*, for the sake of. *h*

م

ما *mā*, f. a mother; *mā bāp*, parents. *s*
ماجرا *mājarā*, m. state, circumstance, incident. *a*
مارڈالنا *mār-ḍālnā*, a. to smite, to kill. *s*
مارگ *mārg*, m. a road, path. *s*
مارنا *mārnā*, a. to smite, strike. *s*
ماري *māre*, by reason of, in consequence of. *s*
مال *māl*, m. property, wealth, goods. *a*
مالک *mālik*, m. master, lord, possessor. *a*
مانده *mānda*, left behind, tired, distressed. *p*
مانگنا *māngnā*, a. to ask for, to beg. *s*
مانا *mānnā*, a. to believe, obey, agree to. *s*
ماي *ma,ī*, f. mother. *s*
مبارک *mubārak*, good, auspicious; *mubārak-bādī*, congratulation. *a*
مت and متا *mat* and *matā*, f. mind, judgment. *s*
مت *mat*, don't (used with imperat.). *h*
متاع *matā'*, m. goods, property. *a*
متر *mitr*, a friend. *s*
متصدي *mutaṣaddī*, an accountant. *a*
متعجب *muta'ajjib*, astonished. *a*
متهرا *Mathurā*, name of a province and town near Agra. *s*
متهي *muṭhī*, f. the fist, a handful. *s*
متي *miṭṭī*, f. earth, dust. *s*
مثل *maṣal*, f. a fable, simile, proverb. *a*
مجلس *majlis*, f. an assembly, convention. *a*
مچانا *machānā*, a. to make, stir up, commit. *h*
محاوره *muḥāwara*, m. idiom, usage. *a*
محروم *maḥrūm*, disappointed, excluded. *a*
محمود *Maḥmūd*, a man's name. *a*
محنت *miḥnat*, f. labour, misfortune. *a*
مختلف *mukhtalif*, different, various. *a*
مدت *muddat*, f. a space of time, a long time. *a*
مدعا *mudd'ā*, m. desire, wish. *a*
مدعي *mudda'ī*, m. a plaintiff, claimant. *a*
مراتب *marātib*, m. (pl.) steps, degrees. *a*

مراد *murād*, f. desire, meaning, inference. *a*

مرتبه *martaba*, m. a step, dignity, office, time; *ek martabe*, once upon a time. *a*

مرحوم *marḥūm*, deceased, the late. *a*

مرد *mard*, m. a male, a man, a hero; *mardāna-wār*, like a man. *p*

مرضي *marẓī*, f. wish, inclination. *p*

مرغ *murgh*, m. a fowl, bird. *p*

مرنا *marnā*, n. to die, to expire; also *mar-jānā*, the same. *s*

مسافر *musāfir*, m. a traveller. *a*

مستول *mustūl*, m. a mast. *a*

مسجد *masjid*, f. a mosque. *a*

مسخره *maskhara*, a jester. *a*

مسکرانا *muskurānā*, n. to smile. *h*

مسلمان *Musalmān*, a Muhammadan, of the faith of Muhammad. *a*

مشک *mashk*, f. a leathern bag for water. *p*

مشهور *mash,hur*, noted, well-known. *a*

مصاحب *muṣāḥib*, m. a companion, friend, aide-de-camp. *a*

مصور *muṣauwir*, m. a painter. *a*

مصیبت *muṣībat*, f. calamity, affliction. *a*

مطابق *muṭābiḳ*, prep. conformable to. *a*

مطلب *maṭlab*, m. a question, purpose, meaning. *a*

مظفر خان *Muẓaffir-khan* (p. 29), a man's name. *a*

معاف *mu'āf*, absolved, forgiven, excused; *mu'āf karnā*, to forgive. *a*

معذور *ma'ẕūr*, excused, excusable. *a*

معلم *mu'allim*, m. a teacher, doctor. *a*

معلوم *ma'lūm*, known, apparent; *ma'lum-h*, to seem, to appear. *a*

معما *mu'ammā*, m. an enigma, an acrostic. *a*

معیوب *ma'yūb*, blameable, disreputable. *a*

مغرور *maghrūr*, a. proud, fastidious. *a*

مفت *muft*, free, gratis. *p*

مفلس *muflis*, poor, wretched. *a*

مفلسي *muflisī*, f. poverty. *a*

مفید *mufīd*, profitable, useful. *a*

مقام *maḳām*, m. place, occasion. *a*

مقرر *muḳarrar*, assuredly. *a*

مکان *makān*, m. a place, dwelling. *a*

مکھ *mukh*, m. mouth. *s*

مکھي *makkhī*, a fly. *h*

مگر *magar*, but, except. *s*

ملاقات *mulāḳāt*, f. meeting, interview. *a*

ملک *mulk*, m. a country, kingdom; *malik*, a king; (pl. Ar.) *mulūk*, kings. *a*

ملنا *malnā*, a. to rub, to tread on, to anoint. *h*

ملنا *milnā*, n. to be found, to meet. *s*

من *man*, m. the mind, soul. *s*; name of a certain weight, a maund. *p*

منادي *manādī*, f. proclamation. *a*

منتخبات *muntakhabāt*, selections, extracts. *a*

منڈا *munḍā*, open, exposed. *h*

منجهولي *manjholī*, f. a small chariot. *h*

منش *manish*, f. dignity, rank. *p*

منش *manush*, a person. *s*
منطق *manṭiḳ*, m. logic. *a*
منطقي *manṭiḳī*, m. logician. *a*
منع *man'*, m. prohibition. *a*
منگوانا *mangwānā*, a. to cause to be brought. *h*
منهه *muṅh*, m. the mouth, face; *muṅh-zor*, headstrong, obstinate. *s*
مو *mū*, a hair. *p* [*marnā*). *s*
موا *mūā*, dead, (past part. of
موافق *muwāfiḳ*, a. conformable. *a*
موتی *motī*, m. a pearl. *s*
موٹا *moṭā*, gross, coarse. *h*
موچي *mochī*, m. a cobbler, saddler. *h*
موڑھ *mūṛh*, m. a fool. *s*
موسم *mausim* or *mausam*, m. time, season. *a*
موقوف *mauḳūf*, depending on; *mauḳūf-k*, to conclude, to stop. *a*
موم دل *mom-dil*, soft-hearted. *p*
مونڈھا *mūṇḍhā*, m. a footstool. *h*
مهابلي *mahābalī*, powerful. *s*
مهاجن *mahājan*, a rich merchant. *s*
مهاڈول *mahāḍol*, a large sedan. *h*
مهاراج *mahārāj*, great king! sir! sire! *s* [skill. *a*
مهارت *mahārat*, f. proficiency,
مهره *muhra*, m. the thigh bone (Ex. 36). *p*
مهينه *mahīna*, m. a month. *p*
ميان *miyān*, a master, gentleman. *p*
ميانه *miyāna*, m. a palki. *p*
مير *mīr*, m. a chief, a leader. *p*
ميرا *mīrā*, lord, heir. *p*
مير بخشي *mīr bakhshī*, m. the paymaster-general. *p*
ميرزا *mīrzā*, a noble, grandee. *p*
ميز *mez*, f. a table. *p*
ميسر *muyassar*, a. attained, attainable. *a*
ميلا *maila*, a. dirty, defiled; *melā*, a fair; *melā ṭhelā*, m. a crowd of people. *s*
مينهه *meṅh*, m. rain, rainy season. *s*

ن

ناچيز *nā-chīz*, worthless, useless. *p*
ناخوش *nākhush*, displeased. *p*
نادان *nādān*, a. ignorant, simple. *p*
ناداني *nādānī*, f. ignorance. *p*
ناکا *nākā*, m. a lane, avenue. *h*
ناگورا *nāgaurā*, m. a kind of bullock (of the country Nagaur). *h*
ناگهان *nā-gahān*, suddenly, unexpectedly. *p* [tation. *p*
نالش *nālish*, f. complaint, lamen-
نالشي *nālishī*, complaining, a complainant. *p*
نالکي *nālkī*, f. a sort of sedan for princes, &c. *h*
ناله *nāla*, m. weeping, lamentation. *p*
نام *nām*, m. name, fame, reputation. *s*
نامحرم *nā-maḥram*, unprivileged, applied to such males as are not entitled to visit the harem. *a*
نامرد *nāmard*, unmanly, a coward. *p*
نامردي *nāmardī*, f. unmanliness. *p*
ناموس *nāmūs*, m. f. honour, dignity, the female part of a family. *a*
نانو *nāṅw*, m. name. *s*

ناو *nāw*, f. a ship. *p*
نايب *nā,ib*, m. a deputy. *a*
نبيدن *nibedan*, m. representation, statement. *s*
نپٹ *nipaṭ*, very, exceedingly. *h*
نجوم *najūm* or *nujūm*, astrology, (lit. stars). *a*
نجيب *najīb*, noble; *najīb-zāda*, noble born, a gentleman; *najīb-zādī*, daughter of a noble. *a*
ندامت *nadāmat*, f. repentance, contrition, regret. *a*
ندان *nidān*, at length, at last. *s*
ندي *nadī* or *naddī*, f. a river. *s*
نراس *nirās*, hopeless, despair. *s*
نرالا *nirālā*, apart, aside. *s*
نرتر *nir-uttar*, without an answer. *s*
نزديک *nazdīk*, prep. near, used idiomatically like the Latin *apud*, as (p. 22) *dānā,on ke nazdīk*, 'apud sapientes,' in the opinion of the wise. *p*
نصفا نصفي *nisfā-nisfī*, by halves; with *karnā*, to divide into two equal shares. *p*
نصيحت *naṣīḥat*, f. advice, admonition; *naṣīḥat-d* or *-k*, to counsel, instruct, reprove. *a*
نظارا *naẓārā*, m. sight, looking. *a*
نظر *naẓar*, f. sight; *naẓar ānā* or *pahuṅchnā*, to come in sight. *a*
نعمت *ni'mat*, f. favour, benefit, delight, affluence. *a*
نفيس *nafīs*, a. precious, delicate, exquisite. *a*
نقاشي *naḳḳāshī*, f. painting; *naḳḳāshī-dār*, painted, having paintings. *a*
نقد *naḳd*, m. ready money. *a*
نقش *naḳsh*, m. painting, picture, map, portrait; *naḳsh i diwār*, a painting on a wall. *a*
نقص *naḳṣ*, m. defect, failure. *a*
نقصان *nuḳṣān*, m. loss, defect, detriment. *a*
نقل *naḳl*, f. a history, tale. *a*
نكالنا *nikālnā*, a. to extract, to take out. *s*
نكلنا *nikalnā*, to issue, to result. *s*
نكٹ *nikaṭ*, near, before. *h*
نكما *nikammā*, useless, worthless. *s*
نگر *nagar*, m. a city, a town. *s*
نلج *nilajj*, shameless. *s*
نماز *namāz*, f. prayer. *p*
نمودار *namūdār*, a. apparent. *p*
نندولا *nandolā*, m. a trough, an earthen vessel. *s*
ننگا *nangā*, naked, bare. *h*
نو *nau*, new, fresh; *nau-jawān*, quite young. *p*
نواب *nawwāb*, a viceroy. *h*
نوبت *naubat*, f. time, occasion. *a*
نوكر *naukar*, m. servant, attendant. *p*
نوم توم *naum-taum*, sing-song, stuff. *h*
نويوبنا *navayaubanā*, quite young. *s*
نه *na*, no, not. *s*
نهال *nihāl*, pleased, exalted. *h*
نهايت *nihāyat*, f. the extremity, ad. very, much, excessive. *a*
نهين *nahīṅ*, no, not, nay. *s*
نيابت *niyābat*, f. deputyship. *a*

نیچي *nīche*, beneath, close under. *h*
نیش *nesh*, m. sting (of a bee, &c.). *p*
نیک *nek*, good, virtuous; *nek-bakht*, of good disposition. *p*
نیہ *neh*, love, affection. *s*

و

و *wa* or *o* conj. and, but. *a p*
واپس دینا - کرنا *wāpas-d* or *-k*, a. to return, give back. *h p*
واجب *wājib*, right, proper. *a*
وارد *wārid*, arrived; *wārid-h*, to arrive. *a*
واسطي *wāsṭe*, prep. on account of, for the sake of, because. *a*
واعظ *wā'iẓ*, m. a preacher. *a*
واقعي *wāḳi,ī*, verily, in truth. *a*
واقف *wāḳif*, aware, acquainted. *a*
والا *wālā*, a termination added to the inflected infinitive denotes the agent; added to nouns it denotes the owner, wearer, &c. *h*
وزير *wazīr*, a minister, counsellor; *wazīr-zādī*, the daughter of a *wazīr*. *a*
وعظ *wa'ẓ*, m. a discourse, sermon. *a*
وغيرہ *wa-ghaira*, et cetera, and so forth. *a*
وصف *waṣf*, m. praise, encomium, virtue, worth. *a*
وطن *waṭan*, m. native country, home, abode. *a*
وفا *wafā*, f. performing a promise, sincerity, fidelity. *a*
وقت *waḳt*, m. time, season, opportunity. *a*

ون *win*, inflect. plur. of *wuh*, he, she, &c. *h*
وونهين *wonhīn*, that instant. *h*
وہ *wuh*, pro. he, she, that, it. *h*
وهان *wahān*, there, thither, yonder. *h*
وهي *wahī* or *wuhī*, pro. he himself, that very (person or thing). *h*
وهين *wuhīn*, immediately. *h*
وي *we*, they, those; plu. of *wuh*. *h*
ويسا *waisā*, in that manner, so, like that, such as that. *h*

ھ

هاتھ *hāth*, m. the hand, a cubit. *s*
هاتهي *hāthī*, m. an elephant. *s*
هاٹ *hāṭ*, f. a market. *h*
هارمان *hār-mān*, despairing, helpless.
هان *hān*, yes, even so. *h*
هانڈي *hāndī*, f. a pot. *s*
هاي *hā,e*, alas! *hā,e-k*, to groan, sigh. *h*
هتو *hitū*, a friend. *s*
هتهيار *hathyār*, m. a weapon, offensive armour. *s*
هچکولا *hachkolā*, m. jolt, jolting. *h*
هڈي *haḍḍī*, f. a bone. *s*
هر *har*, each, every. *p*
هرا *harā*, a. green, fresh, verdant. *s*
هرايک *harek*, pro. every one. *p h*
هرچند *harchand*, how much soever, howsoever, although. *p*
هر روز *har-roz*, ad. every day. *p*
هرگز *hargiz*, ad. ever. *p*
هرن *hiran*, m. a stag, a deer. *s*
هزار *hazār*, a thousand. *p*
هزل *hazl*, m. jest, joke. *a*

هشيار *hushyār* (same as *hoshyār*), careful. *p*

هفت هزاري *haft-hazārī*, a commander of seven thousand. *p*

هلاکت *halākat*, f. ruin, destruction. *a*

هلانا *hilānā*, a. to move, set in motion. *h*

هلنا *hilnā*, n. to move or be moved. *h*

هلکا *halkā*, light, not heavy. *h*

هم *ham*, we; plu. of *maiṅ*. *s*

هم *ham*, a particle denoting "together," used in composition, as,

هم جولي *ham-jolī*, a companion. *p*

همراهي *ham-rāhī*, m. a companion, fellow-traveller. *p*

هم عمر *ham-'umr*, companion, of the same age. *p*

هم مکتب *ham-maktab*, classfellow. *p*

همیشه *hamesha*, always, ever, perpetually. *p*

هند *Hind*, India. *p*

هندو *Hindū*, a Hindu, one who follows the faith of Brahma. *p*

هندوستان *Hindūstān*, m. India. *a p*

هنر *hunar*, m. art, skill, virtue; *hunarmand*, skilful. *p*

هنسنا *haṅsnā*, n. to smile. *s*

هنگامه *hangāma*, m. an assembly, tumult, assault. *p*

هوش *hosh*, m. sense, perception. *p*

هوا *hawā*, f. wind, air. *a*

هو جانا *ho-jānā*, n. to become. *h*

هوشيار *hoshyār*, intelligent, attentive, cautious. *p*

هونا *honā*, n. to be, become, grow. *s*

هي *hī* (an emphatic particle), even, indeed, very. *h*

هين *hīṅ*, even, indeed. *h*

هين *hīn*, void of, without. *s*

هيا *hiyā*, m. mind, sense. *s*

ي

يا *yā*, conj. or, either. *s*

ياد *yād*, f. memory, recollection. *p*

يار *yār*, m. a friend, lover. *p*

يقين *yaḳīn*, m. certainty, certain, true. *a*

يک *yak*, one, a, an. *p*

يگانه *yagānā*, kindred, single, incomparable. *p*

يون *yūṅ*, or *yoṅ*, thus, in this manner. *h*

يونهين *yūṅhīṅ*, thus, even so. *h*

يه *yih*, this; he, she, &c. *h*

يهان *yahāṅ*, here, used with the the genitive (inflec.) to denote possession, &c., as *mere yahāṅ*, in my possession; apud me. *h*

يهي *yihī*, this same. *h*

يهين *yahīṅ*, here, in this very place. *h*

يي *ye*, they, these. *h*

A FEW NOTES AND OBSERVATIONS,

On those parts of the Reading Lessons which may appear less obvious to a beginner; with references to the Grammar.

The first number following the letter G. denotes the page of the Grammar to which the reader is referred; the second number or letter refers to the paragraph in that page.

Extracts in the Persian Character.

Extract 1.—*Jaldī kā phal,* 'the fruit of rashness;' the genitive placed first, G. 95. 64. It will be observed that the sentences are arranged according to the rule, G. 93. 62, each sentence finishing with the verb *hai,* 'is.' *Gūṅgī zabān,* &c., 'a speechless tongue is better than a lying tongue:' in this sentence there are two clauses; the verb *hai* is expressed at the end of the first clause, and consequently unnecessary at the end of the second. G. 135.

Ex. 2.—*Thoṛā khānā,* 'little eating;' the infinitive used substantively, G. 129. *a.*; *ṯalab kar 'ilm ko,* 'seek for knowledge;' *ṯalab karnā,* a nominal verb, G. 66, last line; here the verb, contrary to the general usage, comes first. There are in this Extract a few more exceptions to the general rule as to arrangement, agreeably to what we have stated, G. 93. *a.*

Ex. 3.—*Jalne lagā,* 'began to burn;' *senkne lagā,* 'began to warm himself,' G. 131. *c.*; *ṭhaṭhol ne kaha,* 'a jester said,' or 'by a jester was said;' *jale,* 'burns,' *tāpe,* 'warms himself,' the aorist for the present, G. 122. *b.*

Ex. 4.—The sentences in this Extract follow the general rule as to arrangement, which is, to commence with the nominative or agent, and end with the verb, the remainder or complement of the sentence being included in the middle. *bar pā,* literally, 'on foot;' *ziyāda ḵharāb haiṅ,* 'are more wicked;' the comparative degree, G. 71. *b.*

Ex. 5.—*Bahut kām,* 'many uses;' the nominative plural of masculine nouns of the second class (G. 29, 1st line), can be distinguished from the singular only by the context, such as a plural verb, &c.; *ba-jāe,* 'in place of,' preposition requiring the genitive in *ke,* G. 98; *kām āte haiṅ,* 'become useful;' *banāyā jātā hai,* passive voice of *banānā,* G. 58. 42.

Ex. 6.—*Ek ūnṭ aur gadhe se,* 'between a camel and an ass;' *safar dar pesh hū,ā,* lit. 'a journey came in front,' i.e., 'they both had occasion to travel;' *ma'lūm hotā hai,* 'it appears;' *ḍūb-jā,ūngā,* 'I shall be drowned,' intens. verb, G. 65, line 29.

Ex. 7.—*Jo dānā,* &c., G. 116. *a.*; *be kahe,* 'without being told,' G. 132; *ḍāl-rakhtā hai,* 'tosses away,' intensive verb; *ki jis ke wāsṭe,* 'on whose account,' G. 117. *c.*; *bar bād detā hai,* 'gives upon the wind,' i. e. 'casts away.'

Ex. 8.—*Ek kamīne aur bhale ādmī se,* 'between a base man and a gentleman;' *hote hī,* 'on becoming,' adverbial particip. G. 134. *e.*

Ex. 9.—*Ek shakhs ne,* &c., 'by a certain person it was asked of Plato;' respecting the use of the postposition *ne,* read carefully G. 102, &c.; *bahut barsoṅ,* 'many years,' G. 106. *b.*; *kyā kyā 'ajāib,* 'what various wonders,' G. 114. *a.*; *dekhe,* 'were seen' (*tū ne,* 'by thee,' understood); *yihī 'ajūba,* 'this wonder merely.'

Ex. 10.—*Kyā kām ātā hai,* 'what quality is most useful?' *ho-jāwe,* 'should become.'

Ex. 11.—*Chashme pās,* 'to (or near) a fountain' (*ke* understood), G. 99. *d.*; *chaṛh na sakā,* 'he was not able to ascend;' *utarne se pahle,* 'previous to descending;' *dekh na liyā,* 'you did not thoroughly look at,' intensive verb.

Ex. 12.—*Sher se kahā,* 'said to the tiger;' the verbs 'to say or speak' and 'to ask,' construed with the ablative, G. 102. *b.*; *agar sher muṣawwir hotā,* 'if a tiger had been the painter,' G. 81. *a.*

Ex. 13.—*Kuchh sawāl kiyā,* 'asked something in charity;' *ek bāt merī,* 'one request of mine;' *mat māng,* 'ask not,' the negative particle *mat,* 'don't,' used with the imperat., G. 123. *d.*; *uske siwā,* 'with the exception of that.'

Ex. 14.—*Ek ne un meṅ se,* 'one of them;' *jāiye* and *baiṭhiye,* respectful forms of the imperative, G. 123. *d.*

Ex. 15.—*Pahle,* 'in the first place;' *laṛkoṅ ke sikhlāne ke liye,* 'for the purpose of the instructing of boys' (or children); *ki jiske muwāfiḳ chaleṅ,* 'in conformity with which they may move' (or walk); the particle *ki* is frequently used before the relative *jo,* &c., in imitation of a Persian construction, G. 117. *c.*

Ex. 16.—*Apnī angūṭhī,* 'thine own ring,' G. 112; *yād karnā* (*tujh ko* understood), the infinitive used imperatively, like the Latin gerund, G. 129. *a.*

Ex. 17.—*Billī ā,ī thī,* pluperfect tense, G. 127. *d.*; *bujhā de,* 'extinguish,' intensive verb; *paṛā paṛā,* &c., 'all the time lying down, he continued giving answers.'

Ex. 18.—*Agar maiṅ bazi na jītūṅ,* 'if I do not win the game;' *ser bhar gosht,* 'an exact pound of flesh;' the *ser* is nearly two English pounds; *tarāsh le,* 'cut off;' *usne namānā,* 'he did not (or would not) agree;' *ḳāẓī pas* (for *kāẓī ke pas*), 'near the judge;' *ek ser se ek rati ziyāda,* 'a single grain more than one *ser.*'

Ex. 19.—*'Ain ḳil'e ke nīche* 'close under the very palace;' *lūṭā gayā,* 'was plundered,' passive voice; *khidmat meṅ,* 'in the presence;' *'arẕ kī,* 'made representation,' *kī,* fem. of *kiyā,* agrees with *'arẕ,* but *'arẕ kiyā* is also used as a nominal verb, G. 66. IV.; *chirāgh,* &c., 'under the lamp is darkness,' a proverb analogous to our own saying, 'the nearer the church the farther from God.'

Ex. 20.—*Anjān hokar,* 'as a stranger;' *kyā mujhe,* &c., 'do you not recognize me?' *kyā,* here used as a sign of interrogation, G. 93. *b.*

Ex. 21.—*Us-ke; yahāṅ* is here understood; *mar-gayā* and *bāṅṭ-lī* and *urā dī,* all intensive verbs, G. 65. 44. 1.

Ex. 22.—*Admiyoṅ ko iṣṭabal meṅ jāne detā,* 'he allowed the people to go into the stable,' G. 131. *c.*; *phirtā* and *kartā,* continuative past tenses, G. 124. *b.*; *apnā kām kar-liyā,* 'gained his own object.'

Ex. 23.—*Aṉnāe rāh meṉ*, 'in the midst of the way;' *chirāgh ghar kā*, &c., 'I did not put out the lamp of the house before I came away,' literally, 'I have not come (after) having put out,' &c.; *ae ga,e*, 'you have come and gone;' *jūtā na ghisā hogā*, 'must not your shoes have been worn?'

Ex. 24.—*Is waḳt*, 'at present;' *ko*, understood, G. 100. *a.*; *honge* and *na-deṉ*, &c., the plural used out of respect to the Doctor, G. 118. 78; *jo unhoṉ ne*, &c., 'even should his worship have given the medicine;' *bāndhā-karegā*, frequentative verb, G. 66. III. 1; *marnā bar ḥaḳḳ hai*, 'death is destined.'

Ex. 25.—*Tabāh hokar*, 'being in distress;' *paṛhāne*, 'to make read,' 'to teach;' causal form of *paṛhnā*, G. 62. 43; *leṭe leṭe hī*, 'even when lying down;' the repetition of the conjunctive participle denotes a continuation of the state, or repetition of the action, denoted by the verb; *be hāth pāṉw ke hilāe*, 'without the moving of his hands and feet;' *hilāyā*, the preterite participle, used as a substantive, G.

Ex. 26.—*Sab ke ḥawāle kī*, 'he gave into the charge of each;' *kāṭ ḍālī*, 'cut off;' the intensive of *kāṭnā*.

Ex. 27.—*Donoṉ ḳāẕī ke pās ga,īṉ, aur inṣāf chāhā*, G. 104. *d.*; *ek ek*, 'one to each,' G. 106. *c.*; *laṛkā usko supurd kiyā*, G. 101. *c.*; in a more recent edition of the work from which this extract is taken, the reading is *laṛke ko use*, &c., which is much better.

Ex. 28.—*Chha roṭī se*, 'with six loaves;' the termination *oṉ* denoting the plural omitted, G. 107. 70; *wuh ḍāl-dene meṉ dākhil hai*, 'that amounts to throwing it away.'

Ex. 29.—*'Arẕ kiyā* (a nominal verb), 'he represented;' *'arẕ kī* is also used in the same sense, vide Ex. 19; *dar-khwāst karnā*, 'to make request;' *do sawāl bejā* (properly *do sawāl-i-bejā*), 'two improper requests.'

Ex. 30.—*Likhnī thīṉ*, 'were to be written,' G. 83; *dam kha rahā*, an idiomatic expression, denoting 'he remained quite silent,' lit. 'continued devouring his breath.'

Ex. 31.—*Dekhne wāle*, 'the spectators,' G. 66; *dūsre ke*

ghar (*ko* understood), 'to the house of the other;' *samjhā*, &c., 'he perceived that it was not a screen;' *fareb khāyā*, 'were deceived,' lit. 'experienced deception.'

Ex. 32.—*Sīkhne kā*, &c., 'why then mention the learning of it?' *itne meṅ*, 'in the meantime;' *bar bād kī*, 'have cast away.'

Ex. 33.—*Dushnām dī thī*, pluperfect tense, G. 127. *d.*; *āṭh āṭh āne*, &c., 'you share between you each eight *ānās*;' it will be observed that sixteen *ānās* make a *rupī*.

Ex. 34.—*Gardan mārnā*, 'to decapitate;' *mere rū ba rū*, 'in my presence;' *mardāna wār*, 'like a man or hero;' *terā baṛā kalīja hai*, 'thou hast great courage;' *jawān-mardī*, 'heroism' or 'courage;' *dar gusrā*, 'he passed over (or passed by) his fault.'

Ex. 35.—*Ek baṛā sakhī*, a very generous man, G. 107. *b.*

Ex. 36.—*Khabr karnā*, the infinitive used as an imperative.

Ex. 37.—*Karte hūe*, vide G. 131, 84; *wājib tar*, Persian comparative, by adding *tar* to the positive.

Ex. 38.—*Bāiṭhā diyā*, intensive of *baiṭhānā*; *barā*, in the last line means 'greater,' 'more important.'

Ex. 37.—*Baṛā mom-dil*, 'very soft-hearted;' *in miyān ki*, 'of this reverend gentleman;' plural used out of respect; *apnā* is here used for *merā*, G. 113. *e.*

Ex. 40.—*Kuchh gol gol sa*, 'something quite round.'

Ex. 41.—*Subh hote hī*, 'immediately it was dawn of day;' *kaun sī jins*, 'what sort of commodity,' G.; *itnī dānāī par*, 'notwithstanding so much wisdom;' *yihī faḳaṭ*, 'this only and no more;' *main bāz āyā*, &c., 'I will have nothing to do with such wisdom;' past used for the future, G. 126. *a.*

Ex. 42.—*Jo wuh beṛ mile*, 'if that (lost) sheep should be found;' *khudā kī rāh par*, 'in charity,' 'pour l'amour de Dieu;' *khudā kī ḳasam* (*khātā huṅ*) 'I swear by God.'

Ex. 43.—*Admī ke*, &c., 'taller than a man's stature;' *khaṭṭ pahunchne tak*, &c., 'by (the time of) the letter's arrival, the (wheat) season had expired;' *'itibār kī jāwe*, 'can be credited.'

Ex. 44.—*Maḥmūd of Ghaznī* died in A.D. 1030. *Ayyāz* was one of his favourite slaves. Mahmūd is famous both for his patronage of learned men, and his success as a warrior. He made several expeditions into India, in the last of which, A.D. 1026, he is supposed to have carried away in triumph the gates of Somnāth, of which we have heard so much of late. *Jauhar-khāne meṅ,* 'into the jewel-house or treasury.'

Ex. 45.—*Jude jude makānoṅ meṅ,* 'in places quite apart,' or 'each in a separate place;' *salāmat,* 'in safety.'

Ex. 46.—*Sūḍaul,* 'well-shaped,' 'elegant;' *bad kho-wale ke,* 'of the man of a bad disposition;' *jo jaisā,* &c., 'whatever sort (of seed) a man may sow, the same will he reap.'

Ex. 47.—*Ḳasam khāī,* 'swore an oath;' *īmāndār,* 'faithful' or 'honest;' *rutba-e-a'lā,* 'very high rank;' *is bahāne se,* 'by this pretext.'

Ex. 48.—*Nau jawān,* 'quite young;' the same phrase occurs in the Devanāgarī Extracts under the Sanskrit form of *nava-yauvanā; der kar,* 'though late.'

Ex. 49.—*Likhā huā,* 'written;' the participle with *huā,* agreeably to G. 131; *likhā hai;* here the agent *kisī ne* is understood.

Ex. 50.—*Ṣalāḥan,* 'by way of advice;' *bāt kahte hī,* 'immediately;' *uske kahne ba mūjib,* 'in conformity with what he said.'

Ex. 51.—*Diyānat-dār,* 'conscientious;' *jis waḳt,* 'when,' or 'at the time when;' *ḥāṣil-i-kalām,* 'in short.' N.B. In the last line but two of this Extract, for *dānismand* read *dānishmand.*

Ex. 52.—*Shāh-jahān,* one of the Mogul emperors of the house of Timur, reigned about two centuries ago, A.D. 1628 to 1658; *Dārā-shukoh,* his eldest son, a young prince of great promise, murdered by his own brother, the crafty and unscrupulous Aurangzeb. *Jis ke yahāṅ,* 'whoever has got,' G. 99. *c.*; *kisī kā uṛnā liyā,* &c., 'the flight,' or 'flying qualities of one has won,' or 'excelled,' &c.

The extract from the *Ārāish-i-Maḥfil* (p. 26) is here for the first time correctly printed. In the Calcutta edition, the printers misplaced the letter-press of two pages, so that, while the paging seems perfect, the text makes nonsense. Several years ago I discovered this when endeavouring to make sense of the passage as it has all along stood in Mr. Shakespear's *Selections*, vol. I. p. 105. Mr. S. has endeavoured to *cement* the matter by throwing in a few connecting words of his own, which do mend the matter. A strict critic would have stated the fact, so that the original author should not incur blame for the sins of the Bengal printers, or of the English editor.

The subject of the extract is a description of a kind of chariot drawn by bullocks common in the province of Gujerat, more especially in the city of Ahmedabad. An account of the same, accompanied by a beautiful engraving, will be found in the Travels of Albert Mandelslo, who visited the spot upwards of two hundred years ago. The edition of his travels to which I allude is the folio printed at Leyden, 1719, page 74.

Before the student attempt this extract, it would be well if he thoroughly revised what he has already done. He ought also to peruse the Grammar from the beginning up to the end of the Syntax. Lastly, he may, while so doing, greatly facilitate his future progress by bestowing a few weeks on the study of Persian.

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